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THE FIRST
BOOKE OF QVE
STIONS AND ANSWERS
vpon Genesis.

Containing those questions that are
most eminent and pertinent, vpon the sixe
first Chapters of the same Bookes

Collected out of ancient and
recent Writers;
Both briefly and subtilly propounded
and expounded,

By
Alexander Rosse, of Aberdine, Preacher at
Saint Maries neere Southampton, and one of
his Maiesties Chaplaines.



LONDON,
Printed by NICHOLAS OKES, for *Francis*
Constable, dwelling in Pauls Church-
yard, ouer-against the great North
doore, at the signe of the white Lyon.

1620.

THE FIRST BOOK OF QUESTIONS AND ANSWERS

Upon Gentiles

Containing those questions that are
proposed at each lecture, upon the six
first Chapters of the same book


Collected out of ancient and

modern writers;
and briefly and fully responded
to, and expounded,

By
J. A. B. of the Society of Jesus, Priest,
and one of
the Masters of the University

LONDON

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TO THE RIGHT
Honorable, *Francis*, Lord
Verulam, Lord high Chan-
cellor of *England*,
&c.

In this Vniuerse (Right Honorable)

Here are onely two things
that are the obiects both
of Contemplation and of
Admiration, that is, the
Creator, and the creature:
amongst the creatures onely two, An-
gels and men; in man onely two parts,
the bodie and soule; in the soule, one-
ly two faculties, the mind and the will;
in the minde, two things onely; *God*
and his word: the Word of God is two.

A 2

fold

THE EPISTLE

fold; internall and externall: the externall word is two-fold; spoken and written: the written word hath two parts; the old, and new Testament; the old containeth two, *Moses* and the Prophets; and *Moses* speaketh of these two we formerly mentioned, which onely are the objects of our contemplations; euen the Creator, and the creature: the Creator wee know *via negationis, eminentie, & causalitatis*; but we know the creatures, if they be sensible, *Cognitione sensitiua*; if not, *intellectiua*: but properly in this life wee know not God, in regard of his Essence; (for how shall wee know him, of whom there can not be framed either *Species intelligibiles* or *sensibiles*, seeing that knowledge is *per species*?) yet in part we know him, in regard wee haue some knowledge of his personall and essentiall properties, of his effects and operations.

Which knowledge is but small, because our finite science cannot comprehend

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hend that infinite Essence. For if a shell cannot contain the Sea, which is a creature; much lesse can our soules him, that is our Creator. The cause then why the Owle can not behold the Sunne, is in the eies of the Owle, not in the Sunne; so, that we cannot know God perfectly, is not in God, who is most perfect, but in vs that are imperfect; & *quidquid recipitur, recipitur ad modum recipientis, non ad modum recepti*. Then our knowledge is so weake, that wee neither know the first effector, whose Essence is most excellent; neither his first effect (I meane the first matter) whose existence is most impotent.

Yet a more eminent knowledge of our Maker haue wee than the *Pagans*, who only know him by his works, but we by his words; they by contemplation; we by inspiration; they by senselesse *Images*, we by his essentiall *Image*: they by painted and carued stones; we by that stone which the builders did re-

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fuse, which became the head of the corner, which was cut out of the mountaine without hands, which brake all their *Images* to powder, vpon which are seuerieies, euen that tried and precious stone, that was laid in *Sion*: by him (*Isay*) in whom the God-head dwels bodily, in whom are hid al the treasures of wisedome and knowledge, haue we the knowledge of our Creator; without whom, our science is but ignorance, and our meditations, vexations.

This is that internal word, *λογος ενδεδυτος*, by whom, and by whose spirit was spoken and written this external word contained in the Scripture, *λογος εξωτερικος*. In the which word, the Creator and the creature is only to be knowne, not only in all, but in euery part thereof, no lesse than the soule is all, in all the body, and all in euery part of the same; so is knowledge in this word. Now this external word differeth from Christ the internal word of the Father, as in vs the word, which

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which is in our mind, doth differ from that, which is in our mouth and books: our internall speech and reason, is generated in the soule, and of the soule, and is coetaneall with the soule: so is *Christ* begotten in the Father, and of the Father, and is coeternall with the Father; but the word that is in our mouth and books, is accidental, and the effect of our internall word; so is that word, which is in the Scripture, and in the mouth of Christs seruants accidental, and the effect of Christ the internall word of the Father; who is both *ratio & oratio Patris*, for *ratio* is both. Our soules, *cognitione directa*, doe vnderstand many things that are without the soule, but *cognitione reflexa*, she vnderstandeth her selfe, and then, *idem est intelligens & id quod intelligitur*; so God doth know all his creatures, which are but his effects: but in vnderstanding himselfe from all eternitie, he doth beget that knowledge of himselfe, and in

himselfe, which is himselfe, euen *Christ*, his owne wisdom and knowledge.

Yet there is great relation betweene *Christ*, Gods internall Word, and the Scripture, his external word; for as none knoweth the Father but by the Sonne, his word internall; so none knoweth the Father & the Son, but by the Scripture, his Word externall. As the internall word was, *Principium essendi*, the beginning of the creatures; so the externall is *Principium cognoscendi*, the beginning of knowledge. As nothing did exist before the word internall, so nothing was spoken before the word externall. As by the internall Word the world was created: so by the externall word the world is instructed. As that word was conceived of the holy Ghost: so this word was inspired by the holy Ghost. As that word was persecuted by the Iewes, and crucified by the Roman *Pilate*: so this word hath beene falsified by the Iewes, and wounded by the Roman

DEDICATION.

man *Prelate*. As it was held vnlawful for the people to cōuerse with that Word; so it was held vnlawfull, for the Lay people to conuerse with this word. As the Iewes did more regard their traditions than that word; so the Romans doe more regard their vnwritten lies, than this Word. As that Word was buried in a garden, and kept sure from his Disciples: so was this word buried in an vnknowne tongue, and kept close from Christians: & as this word, in despite of the Iewes, was restored to life; so this word, in despite of the Popes, is brought forth againe to light.

This is that word, the Author, obiect, subiect, end, and ground whereof, is God, for verity admirable; for antiquity venerable; for sanctity incomparable; for vtility inestimable: here is light for the blind, life for the dead, food for the hungry, drinke for the thirsty: here is the tree of life, the fountaines of liuing waters, Manna the food of Angels, pearles
and

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and other rich Iewels; here is a banquet
of many dishes; an Apothecaries shop
with many medicines; a sweet garden of
many flowres; an Armour-house with
many weapons; here is salt to season,
milke to strengthen, wine to comfort,
and hony to sweeten; here the cold may
be warmed, the weary refreshed, the na-
ked clothed, and the filthy clensed. If
thou desirest light and perfection, here
is Vrim and Thummim; if the sight of
thy sins, here is the golden candlestick;
if thou wilt wash thy hands and feete,
here is the brazen lauer; wilt thou bee
purged from thy leprosie? here is the ri-
uer *Jordan*; wilt thou flourish like a Bay
tree? thou must be planted by this riuer;
wilt thou bring forth much fruite? thou
must be sowne with this seed; wilt thou
sacrifice thy sins to God? thou must kill
them with this sword; wilt thou go to
the kingdome of heauen? this is the on-
ly way; here is the fry pillar and the
cloud

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cloud to conduct thee to *Canaan*; and here is the Star that will leade thee to find out the Son of righteousnesse, *Iesus Christ* that bright morning Starre, with whom we shall shine in eternity of glory, as Stars in the firmament.

In this word then must we conuerse both day and night, not in curious searching, and prodigious speculation; but in serious weeping, and religious adoration; neither must our minds be oppressed with terrestriall and infernal occupations: but they must be filled with celestiall and supernall meditations. Therefore if we will profit here, we must cast off all carnall affection, that wee may receiue for our weary soules eternall refection: for if no beast could touch the mountaine, and heare Gods Law: why should beastly minds touch the Bible, and read Gods Law? And in searching this Word, let vs not in it search for riches and honour to our selues,

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selues, which is to seek for dirt amongst Jewels, and poyson amongst medicaments, to overthrow our selues: but let vs search for him, who only is sufficient to content our soules within our bodies, as hee was the only efficient to present our soules into our bodies. Therefore we conclude with *Augustine*, *Scriptura & creatura ad hoc sunt, ut ipse queratur, ipse diligatur, & qui ipsam creauit, & qui illam inspirauit.*

The internall and eternall generation of the word, was not knowne to the Gentiles: but was obscured with an obscure fable of *Minerva*, begotten of *Iupiters* braine, by the which also they did signifie learned notions conceaued in the mind, & expressed by word or writ.

Then, to be short (right Honourable) heere I doe offer to your tuition and fruition my *Minerva*, not begotten of my braine, but in my braine; neither is she armed with a helmet, *egis*, and a speare

Dedication.

speare to terrifie *Momus*; and therefore
 the more desirous shee is to shelter her
 self vnder the shaddow of your Honor
 patronage, being perswaded that you
 are both a *Patrone* & a patterne of lear-
 ning, the fruits whereof haue not only
 refreshed the hearts and eares of great
 Brittain: but with *Dedalean* wings they
 haue bin transported beyond the *Ocean*;
 so that *Rhodanus*, *Betis*, and *Rhenus*, haue
 seasoned their siluer streames with the
 delicious taste of your learned fruits.

Then what remains, *quam ut ocior Icaro*
Visas gementis littora Bosphori,
Sirtesque Getulas canorus,
Ales Hyperboreosque campos?

Moreouer, your Honor being a Father
 and *Patrone* of iustice, if any wrong be
 offered to her by *Momus*, she may bold-
 ly fly to the Chancery for succor: there-
 fore, I hope, that as your Honor hath
 permitted your glorious titles to grace
 her Frontispice; so you wil not refuse to
 beautifie

THE EPISTLE, &c.

**beautifie her with your gracious aspect
and respect. That God, which hath ex-
alted you to so great dignities in this
world, preserve your body and soule,
and crowne you in the World to
come with blessed
Immortality.**

**Your Honors in all
duty, euer to
command,**

ALEXANDER ROSS.

Ad



Ad illustrissimum Franciscum, supremum Angliæ Cancellarium, Alexandri Rossæi
Epigramma.

PAcis amans, virtutis bonus, decôr inclyte gentis,
Musarum docti gloria magna chori.
Auro Iuno beat te, lauro Phœbus Apollo,
Lingua Mercurius, frontis honore Venus.
Frontis honor moritur, florescit gloria lingue,
Aurea sceptrâ cadunt, laurea ferta manent.
Tu laurum præfers auro, Venerique Sûadam,
Plus tibi luce Themis, plus tibi laude Charis.
Propterea æternum tua fama vigebit in ævum,
Quod peritura fugis, quod vigetura petis.
En tennes nostrę mittunt tibi dona Camœnæ,
Non satis ampla tibi, sint licet apta mihi.
Non Arabum messes, non Indica munera mittunt,
Aut Nili varias luxuriantis opes.
Non pictas croco aut radiantes murice vestes,
Aut aurum rutilis quod vehit Hérmus aquis:
Sed tibi chartaceum mittunt cum carmine donum,
Et sterilis noster qualia fundit ager.
Accipe propterea placido pia munera vultu,
Sinceri officij pignora certa mei.
Nostram si facilis respexeris inclyte Musam,
Te redeunte diu, te pereunte canam.

Book?
ledge of
The Argument
Q. How came Mose to the know-

Q. Who wrote these books of Moses?
A. Moses.
Q. How?
A. He wrote the first four books of the Bible. Secondly, the Ghost testified the same, Exo. 24. 12. Deut. 31. 9. and Christ, John 1. 45. and 1. 46.

Q. When wrote he this first Book?

A. Before the Israelites went from Egypt: Reas. 1. Because then, feeding his Father-in-lawes sheepe 40. yeeres, in Madian, he was most at leysure to write. Rea. 2. To comfort the Hebrewes, beeing oppressed with Egyptian servitude; for in this Booke they read the life and death of their Ancestours; their courage; patience; vertue in affliction; Gods promises to Abraham,

The Argument.

that after 400 years servitude in Egypt,
they should be delivered, and enjoy the land
of Canaan.

Q. How came Moses to the know-
ledge of these things contained in this
Booke?

A. Either by revelation from God, or
by tradition of his Ancestors: for the know-
ledge of these things Moses had from Io-
sephs children; they of Ioseph; he of Ia-
cob; Iacob of Isaac; he of Abraham;
and he of Shem; Shem of Noe; he of
Methusalem; and he of Adam, with whom
he lived 243 yeeres.

A. Before the Hebrews were
delivered from Egypt, I. Because they
were in such a state of
distress, as that they were not
able to comfort the Hebrews; being oppressed
with Egyptian servitude; for in this Booke
they read the life and death of their An-
cestors; their courage; patience; and
faith; God promises to Abraham
that

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Questions on the first Chapter.

Question.



As the world created, or eternall?

A. Created. 1. There can bee but one eternall. 2. Almost all the *Philosophers* are against the eternity of the world. 3. They that hold it eternall, can bring no sound reason. 4. The most ancient monuments or records amongst the heathen, are not so old as the flood of *Noah*.

Q. Could God make more worlds then one?

A. Yes: for he is almighty, and hee made it not of any mater: for that should haue bin exhausted: but more he would not, because hee being one, delights in vnity.

Q. Why in Hebrew saith Moses, Gods created? Ioyning the name plurall, with the verbe singular?

A. To signifie the mystery of the Trinitie, one essence in three persons. 2. It is the propriety of the Hebrew phrase.

Q. Why in the beginning of this booke, speaketh Moses only of heauen and earth?

A. Because by the name of heauen, he comprehends all celestiaall bodies, and by the name of earth the 4. elements: for water is in the earth, & fire and aire, as witnesse the springs, exhalations, or earthquakes, and burning mountaines, or hote waters.

Q. Did God create the earth moueable or not?

A. Immoveable, *Iob* 38. *Psal.* 93. and 104. this is vnderstood, in respect of the whole earth: yet it is moued in respect of parts, by earthquakes. *Iob* 9.

Q. Of what figure is the earth?

A. Round, *Esay* the 40. This figure is most perfect, capable, ancient.

Q. Is the earth vnder the water or not?

A. Vnder, because heauiest: yet *Exo.* 20. *Pf.* 24. and 136. it seemes the water is vnder the earth; but it is to be vnderstood, that a great part of the earth was made higher then the waters, for mans habitation.

Q.

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Q. Why cannot the whole earth moue?

A. Because hee is in his natural place, which if it should moue, it should ascend: and this is against the nature of the earth.

Q. What is understood by the spirit that moued upon the waters?

A. A wind, which often in Scripture is called a spirit, or the holy Ghost, or the power and mighty operation of God: which also is often called by the name of Spirit in this sence the Spirit of God is sayd to carry Elias to heauen; and to haue caught away Philip, Acts 8.

Q. Why is God brought in, speaking in the creation?

A. To shew his absolute power, whose word is his worke. 2. The second person in Trinity, the word essential of the Father, by whom the world was created.

Q. Why was the light first created?

A. To beautifieal the rest of the creatures. 2. The world was created in 6. daies, which could not bee distinguished without the light and darkenes.

Q. Was this light spirituell, such as God is sayd to inhabit, as Christ is called the light of the world, and the Apostles light, the regenerate light?

A. No: but corporall and sensible, first, the darkenes that went before, was sensible: ergo, light.

light. 2. By this light the 3. dayes were distinguished before the creation of the sun: but they were sensible. 3. This Narration of *Moses* is historicall, not allegoricall.

Q. Then what light was this?

A. Not the light of the elemental fire, nor of a light cloud, nor of water, but of the sun: which was the first day diffused through the whole hemisphere: the 4. was collected into the globe of the sun we see. The 1. day this light had but one common property to illuminate: the 4. it had particular vertues to bring out particular effects. 3. This light, the 4. day began to be cause of generation and corruption, the measure of time, the cause of increase, and decrease in the moone.

Q. How did this light before the 4. day, distinguish the day from night?

A. In moouing from east to west; and from west to east, by the motion of the 1. spheare.

Q. In what place of heauen was this light created?

A. In the east, for this light returning to this same point of the east, from which it went, made a naturall day.

Q. When was heauen and earth created?

A. Before the first day, in respect of their substance and matter, but in the sixe dayes, in respect

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respect of their forme and perfection.

Q. What is meant by the firmament that separateth the waters from the waters?

A. The aire, and starry heauens, with all the spheres betwene, which do separate the watry clouds, from these waters below: but properly the lower regiõ of the aire doth separate these waters, which are generated in the single region, from the waters below, which low region is called by the name of the whole firmament.

Q. What are these waters aboue the firmament?

A. Not Angels, as *Origen*, not waters properly so called, aboue the stars, as *Basil* would haue: for their natural place is below, and there is no vse of them aboue the starres: neither the heauen called the *Cristalline*, which hath neither the substance, similitude or qualitie of water: but by these waters wee vnderstand the watery clouds, aboue this lower region in the aire. These waters in other places are sayd to be aboue the heauens, that is, aboue the aire, which in Scripture is called heauen.

Q. How made God the drie land to appeare?

A. By causing the earth, which before was plaine, to swell with mountaines. 2. By the waters which before were spred ouer the whole earth, to betake themselues to one place.

Q. Then were there mountaines before the flood?

Questions on the

A. Yes; for the flood rose 15 cubits higher then the mountaines: the mountaines are called eternall, *Psa. 76.* Wisdome is ancientser then the mountaines, *Pro. 8.* They make the earth the comelier, more fruitfull, more commodious for man and beasts: they hold out the seas from ouer-flowing the earth: out of them springs and riuers proceed: they defend the valleies from the raging of the windes, that without them, the earth could not be before the flood.

Q. *Is the earth or seas highest?*

A. The earth; for all riuers run into the seas naturally, because they flow downwards. 2. Men are said to go down into the seas in ships, *Psal. 107.* Again, if the seas were higher, ships should sayle swifter to the land then from it. 4. The farther we were in the sea, we should see the land the better.

Ob. But *Psa. 104.* and 33, it seems that the waters are higher then the earth.

A. In *Psa. 104.* Dauid speaks of the springs that are generated in the mountaines, or of the watery clouds that couer the hills: in *Psa. 33.* Dauid speakes of the miraculous standing of the red sea.

Q. *Were briars, thornes, and poysonable hearbes created before mans fall?*

A. Yes: because these are parts of this world, without

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without which it is not perfect: and although poysonable hearbs are not fit for meate, they are good for physicke.

Q. In what time of the yeere was the world created?

A. In the Autumne, because the Iewes before they departed from *Egypt*, began their yeere in Autumne, and also before the flood: for the flood began in the second month, that is, about the month of November. 2. The Iewes *Exod. 23.* are commanded to keepe the feasts of Tabernacles in the end of the yeere, that is, in Autumne, when fruits are ripe: and also this same feast in the beginning of the yeere, *Chap. 34.* nature also shews, that Autumne is the end of the yeere, by the maturity of the fruite, and falling of the leaues from the trees. It is also the beginning of the yeere, as the yong seeds budding out of the earth do testifie. Lastly, in the creation the fruits of the trees were ripe, and ready to be eaten.

Q. Were the starres created the fourth day?

A. Yes, in respect of their light, motions and operations but they were made the 1. day in respect of their substance, for they are the thicker part of the spheres.

Q. Why were the stars created after the planets?

A. Because God will shew his power, which in producing of plants, doth not depend on the

Questions on the

starres. 2. To keepe the people from idolatrie, whom he knew would be bent to worship the starres, when they consider their beauty, motion and operation, in producing hearbs: now they are inexcusable, because this vertue they haue in producing hearbs, is from God, who in the beginning did create hearbs and plants, without the helpe of starres.

Q. Did God create the Moone in the Full, or in the Change?

A. In the Full, because God created his workes in perfection; now the moone is perfectest in the Full. 2. Shee was ordained to illuminate the night, which she doth most perfectly in the Full.

Q. Haue the starres their light wholly from the sun?

A. No: because they haue different effects, therefore different light. 2. There is one glory of the sun, and another of the moone, and another of the starres, 1. Cor. 13.

Q. Why are the sun and moone called great lights?

A. Not in respect of quantity: for some starres are greater: but because they appeare to be greater. 2. In respect of their light, which is greater then the light of other starres.

Q. Of what figure is the heauen?

A.

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A. Round: for this figure is most apt for motion. 2. The Scripture witnesseth the same, *Eccle. 1.*

Q. How many heavens are there?

A. The Philosophers speake of ten heavens, the Scriptures only of three, to the which, the former ten may bee reduced.

Q. Shall the heavens be abolished in the day of Iudgement?

A. Not in respect of their substance which is vncorruptible, but in respect of their motion, influence, and diuers operations in this inferiour world: for of these then there shall be no need, because man shall bee translated to a better life, and other living creatures shall be abolished.

Q. Are the starres innumerable?

A. Not in themselues: for they are naturall bodies, but in respect of our ignorance. 2. These starres of greater note are vnnumerable: for the *Mathematicians* haue reduced the 1022. starres, to fixe degrees of magnitude: for these of lesser note are not numbred, because not knowne.

Q. Is the sun hot or cold?

A. Neither: but hee begets heat here below, because of his great light, and not because of his motion.

Q. Haue the starres life reasonable, because
God

God is brought in speaking to them in Scripture?

A. No: if they had, they should be capable of vertue and vice, life or death eternall. God is brought in, speaking to them in Scriptures, & so he is to insensible creatures, as the earth, seas, winde, &c. to signifie our stupidity, which are duller to heare, and obey him, then sensles creatures.

Q. Do the starres move of themselves, as it seemeth by these places, *Pla. 19. Iob 9. Ios. 10.* are they moved by the spheres?

A. By their spheres: but the Scripture speaketh rather of the starrs then their spheres, because the starres are better knowne to vs, for the spheres we see not.

Q. Is the heauen and the earth corruptible or not?

A. They are incorruptible in regard of their substance: so witnesseth the Scripture, *Eccle. 1. and 3. chap. Psal. 149.* and therefore shall not be abolished, but renewed to a more perfect state: for the feruent desire of the creature waiteth when the sonnes of God shalbe reueald, Those Scriptures that speak of the destruction of the world, are to be vnderstood of the alteration of some qualities to better.

Q. Shall the sun and other starres move as they do now, after the day of Iudgement?

A.

A. No: for now they moue, to distinguish night and day, Summer and Winter: but then of these things there shall bee no need to man glorified.

Q. How are the sun and moone signes?

A. They are naturall signes of faire and foule weather, health and sickenes, sowing and mowing, &c. and supernaturall signes of Gods wrath: for there shall be signes in the Sun, and Moone, and Starres, before the last day. *Luke 21.*

Q. Were the starres made for signes to the Astronomers, to fore-tell things to come?

A. They neither should, nor can fore-tell by the stars. 1. They should not, because prohibited by the word of God, *Ier. 10. Dan 18. Leu. 20.* secondly, condemned by the Canons, decrees and Councils of the Church, and refuted by the Fathers. 3. They cannot foretell by these Scriptures, *Esay 41. 44. and 47. Chap. Eccle. 8. and 10. Chap. Prov. 27. 1. Cor. 3.* Again, the most part of *Apollons* oracles were false, as witnesseth *Porphyrus, lib. de oraculis.*

Q. Why is this kind of Astrologic condemned?

A. Because it euerts Gods providence, abolisheth the liberty of our will, makes all the mysteries of Christian Religion to depend on the starres; it is the cause of all villany and neglect

neglect of Gods workes; yea, it makes all the miracles of the old and new testament, such as the flood of *Noah*, the fire of *Sodom*, the birth, actions, and death of our Lord, to depend on the starres.

Q. Can the Astrologers foretell things to come by the starres?

A. No: because they know not the forme, matter, motions, force and effects of the starres in the things here below, they cannot explaine the hid causes, and properties of hearbs, stones, and living creatures: yea they know not what is doing now in other countries: and if they know not things present, much lesse things to come.

Q. But if they had the perfect knowledge of the starres, could they not tell what is to come?

A. No: because wee cannot haue perfect knowledge of particuler effects, except wee know their particuler causes: now the starres are but generall causes. 2. If this doctrine were true, then twinnes borne vnder the same starre at the same time, should bee of the same nature and disposition: but this is false, as witnesseth the birth of *Jacob* and *Esau*. 3. It should follow, that all those that are killed in the warrs at the same time, should bee borne at the same time: which is most false. 4. That all those that liue according

according to the same lawes and religion, should bee borne at the same time, vnder the same starre. 5. That al the actions of mans free will, should be knowne to them: which cannot be, seeing man can alter and change his will, when he list. 6. If men could tell by the starres what is to come, they should bee had in great esteeme: but it fares otherwise with them; for the greatest, both Diuines and Philosophers confute them, Kings and Magistrates condemne and punish them. 7. If they can tell what befalls to man, much more can they foretell what shall befall hearbs and trees, which are more subiect to the starres then man: but this is false: for they cannot foretell how many Peares a Peare tree shal bring forth.

Q. Are not then the starres naturall signes of things to come?

A. Naturall signes are rather the causes or effects of that they signifie, but the starres are neither. 2. How can the starres which are still the same, be the signes of so many innumerable accidents as fall out in the world? yet I except Comets, which are not naturall starres, but Meteors generated of naturall causes, yet they are supernaturall signes of things to come.

Q. Can the Astrologers foretell nothing true?

A.

A. Yestoftentimes they fore-tell things truly, but that is not because of the starres, but by the instinct of Satan, with whom they haue commerce: and hee can foretell many things, partly, by Reuelation from God, and partly, because he is a subtile spirk, and of long experience, and hee makes those men foretell things to come, rather by mouing their phantasies, or by dreames, or by offering to their eyes the shape, or to their eares the words of those things he will foretell, or by characters.

2. They can foretell things to come, because God permits them, for the greater destruction of those that curiously consult Sooth-sayers: so he suffered *Balaam* & his Asses to prophesie.

3. Men that are of subtile spirits, may foretell some things by looking diligently into the life, manners and dispositions of men: as one may foretell, that a tyrant oppressing his subiects, shalbe killed. **4.** They may foretell some things which may fall out true, because of the credulity of those that consult with them; for if they foretel good successe to any, this oftentimes falls out, because of the feruent desire and vsing of all meanes to attaine the same: which doth fall out, not because it was fore-told, but because he to whom it was fore-told, vsed the meanes to haue it.

Q. Is it not lawfull then to consult with Astrologers and Sooth-sayers?

A. No: because in consulting with them, we derogate from Gods glory, and honour them, in thinking that they can fore-tell all things; which is proper only to God. 2. If it bee vnlawfull to conuerse with an excommunicate person, much lesse should we haue commerce with Satan, who is excommunicated from heauen to the place of darkenesse, and is the pernicious enemy of God and man.

Q. Whether are the beasts or fishes perfectest?

A. The beasts, because they haue more perfect senses, beget more perfect blood in our bodies, then fishes, haue more commerce with men, and are docible in many things; fishes are not.

Q. Why then were they created before the beasts?

A. As nature begins at that which is most imperfect in generation, so God in the creation did keepe this course: for man the little world and patterne of all the creatures, was not created till the sixth day. 2. God keepeth that course in the 3. last dayes, which hee did in the 3. first in the first he created heauen, and in the 4. did replenish it with starres: the 2. hee made the seas, the 3. replenished it with liuing creatures.

Q.

Q. Why speaketh Moses of the creation of some particular fishes, and not of trees and beasts?

A. Because these fishes are greater then any earthly creatures, therefore we should the more extoll Gods glory in considering them.

Q. How doe the waters bring forth the fishes?

A. The waters are not the efficient cause of the fishes, but the materiall, yet but in part, for fishes are compounded of the foure elements, notwithstanding the waters are the predominant matter of the fishes, not in respect of their substance, for that is earth: but in respect of qualitie, moist and cold. Secondly, The temperature of the fishes are waterish. Thirdly, Water is the place of habitation, generation and conseruation for the fishes.

Q. Why were the birds created the first day with the fishes, and not the sixth?

A. Because they were created of the water as the fishes. Secondly, Because of the great resemblance between the birds, and fishes, both in respect of their place, water and aire: for both these elements are perspicuous, humid, moueable, and easie to be changed one into the other. Secondly, In respect of their bodies, for both are light and swift: the finnes of the fishes

answer

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answered to the birds wings, and their scales to birds feathers; they both want eares, paps, milke, bladder. Thirdly, Many kindes of birds dwell in the waters, as the Sea-meaves, Swans, &c. Fourthly, their moving is alike: for as the fishes swim, so the birds flie. Fifthly, They both vse their tayle, to guide their flying and swimming.

Q. Were the birds created of the water?

A. Yes: but not of the thickest of the water, but rather of a watery vapour, betweene water and aire, therefore the birds conuerse in the water and aire.

Q. But it seemes the birds were created of the earth the sixth day, by these words of the 2^d Chapter (And the Lord hauing formed out of the ground euery beast of the field, and euery bird of the aire, brought them to Adam.)

A. If God had created them the sixth day of the ground, *Moses* had not spoken of them the sixth day. Secondly, in these words alleged, the coniunction (*and*) hath no reference to the word *ground*, as though both had bene formed of the *ground*: but to the word *formed*: so the meaning is, that not only the beasts that were formed of the *ground*: but the birds also which God had created, were brought to *Adam*.

C

Q

Q. How doth the earth bring forth living creatures?

A. Not actuely, but passiuely: for the earth is not the efficient, but the material cause of earthly creatures.

Q. What difference is there betweene the beast, beest, and creeping thing? verse 25.

A. By *behemah*, in Hebrew, is vnderstood the great beasts, as *Iob* 40. 15. By *chaiah*, the wild beasts, in whom there is seen most liueliness: by *remesh*, creeping things, such as haue no feet at all, as serpents; and they that haue short and little feet, as Ants.

Q. Why did not God blesse the earthly creatures, as he did the fishes?

A. Moses did omit this for breuities sake, Secondly, the blessing of the fishes doth belong also to the beasts. Thirdly, man is blessed, and in him the beasts, as when hee was cursed, the earth was also, *Gen* 3. And when he was punished, the beasts were punished also, *Genesis* 7.

Q. Why was man particularly blessed?

A. Not only for multiplication: but also because of the elect. And thirdly, because mans population is oftentimes sinfull, and inordinatized.

Q. Did God create in the beginning, imperfect creatures, as Bees, Wasps, and such like?

A.

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A. He did not create them actually, as hee did the perfect creatures, but he created them in their causes, as hee gave that faculty to the flesh of an horse, to beget. Wasps being dead.

Q. *Were Moles now created, or not?*

A. They were not. First, Because they were found out by *Amab*, *Genes. 36.* Secondly, They are barren; but God created all creatures with his blessing to be fruitfull &c. *Genes. 1.* Thirdly, this kinde of procreation is against nature; but God created every thing according to his kinde, *Genes. 1.* Fourthly, This is against his owne law, *Leuit. 19.*

Q. *Why was man and the cattell created in the seventh day?*

A. First, Because they both dwell in the earth. Secondly, The earthly creatures are more familiar with man then others. Thirdly, they are more profitable to man then other creatures. Fourthly, They are most like to man of all other creatures.

Q. *How doth Gods goodnesse and misfortune appear in the world?*

A. Many wayes. First, In the variety of so many thousand diuers kinde of creatures. Secondly, In the orderly order that is seene amongst them. Thirdly, in that all things that

A. *C 1* *serue*

serue for the perfection of the world, is in the world; nothing can bee added, or impayred. Fourthly, In the sympathy and concord that is amongst some, and the discord and hatred that is amongst others of the creatures. Fifthly, In the pulchritude and comelineffe that is in euery creature, as may be seene in the body of man. Sixthly, In the admirable gouernment and administration of the world, in the which there is nothing so euill (whether it be naturall euill, as the defects of nature, or voluntary euill, such as is the euill of punishment, and of sin) but al serues for the glory of God, and the perfection of this Vniuerse.

Q. How is the power of God seene in the world?

A. First, By creating it of nothing. Secondly, By sustaining it with his power, *Heb. 1.* Thirdly, By working many things miraculously, about the course of nature; in which we see, that God doth not worke of necessity. Fourthly, He is not tyed to the second causes.

Q. Could God haue made the world better then it is?

A. Yes, for his power is not limited: therefore hee might haue made it sooner then hee did, and larger, and fuller of Creatures.

Q. Why was man the last of all the creatures created?

A.

A. Because God would make all things, fit and prepared for him. Secondly, Because he is the Lord and end of all other creatures. Thirdly, Because hee is most perfect : and in order of generation, that which is most perfect, is last.

Q. Wherein did man exceed all other creatures?

A. First, In that hee had dominion over themall. Secondly, In that God prepared a most pleasant place for man to dwell in, to wit, Paradise. Thirdly, Because of his knowledge and wit, in giuing names to the creatures according to their natures. Fourthly, In respect of his holinesse and innocency. Fifthly, Because hee was made immortall. Sixthly, Because God tooke special care in the creating of man about the other creatures. Seuenthly, Because the whole Trinity doth consult about the making of man, as about a matter of great weight.

Q. Why speaketh God in the plurall number, Let vs make man?

A. Here is the mystery of the Trinity : for, the Father doth not here speake to himselfe, as the *Jewes*, nor to the Angels, as some hereticks thinke ; but the Father speaketh to the Son and holy Ghost.

Q. But how do we know that he spake not here to the Angels?

*A. Easily: Because the Angels cannot create neither soule nor body, for they are but creatures. Secondly, There is no mention in the Word, that Angels created, but that God onely created man. Thirdly, Man was created according to Gods Image, and not according to the Similitude of Angels. Fourthly, God sayes, *To his Image*: but the Image of God and Angels are not the same, but infinitely diverse.*

Q. Was man onely created to the Image of God?

A. The Image of God doth shine in every creature in part, but in man most perfectly of all other creatures; for, he hath not onely existence and life, but also reason and wisdom.

Q. Wherein doth the Image of God consist?

A. The image of God is most in the soule, which hath existence: secondly, life; thirdly, sense; fourthly, reason: againe, it is intomptible; secondly, immortall; thirdly, it is indued with vnderstanding, will and memorie; fourthly, it hath free will; fifthly, it is capable of wisdom, grace and glorie; sixthly, it hath power of all other creatures: in all which consisteth the Image of God.

Q.

*Q. Whether is the image of God most to be
seene in Angels or men?*

A. In Angels, if wee respect their nature
absolutely: for they are of a more excellent
nature than Man; but if we respect the dignity
of Mans nature (the which is sanctified and
assumed by Iesus the essentiall image of the Fa-
ther,) the image of God is most to be seene in
Man.

*Q. If man be created to the Image of God, may
he not be called the Image of God?*

A. No: for Christ is onely the Image of
God, because hee is of that same nature with
the Father, but Man is of another nature; and
therefore, he is not the Image of God, but cre-
ated to the Image of God.

*Q. Is the Image of God seene in the woman as
in the man?*

A. Yes, equally in both, if we respect their
nature; yet the Image of God is seene in man
more perfectly; in respect that man is both the
beginning and end of the woman. *Et finis est
præstantior finis.*

Q. Can the Image of God be abolished by sin?

A. If wee take his Image for that righteo-
usnesse wherein Adam was created, then we
say, that Gods Image was abolished by sinne;
but if by the Image of God, wee understand

mans reasonable soule with the faculties thereof, then his Image is not utterly abolished, but defaced by sinne.

Q. Why did God create man to his Image?

A. First, to manifest his singular loue and goodnesse to Man: secondly, that all creatures might reuerence Man the more, in that he carries the Image of God, as his badge and armes: thirdly, that Man might loue and serue God the more, for hee weares Gods Image as his Liuerie: fourthly, that Man might know the nature and properties of God more perfectly; for there is no creature wherein wee may contemplate the nature of God more fully, than in our selues: fifthly, that God might haue some of his creatures with whom hee might be familiar, for his delight is with the sonnes of men, *Proverbs* 8. sixthly, that man might be the more capable of eternall felicitie, and more assured of Gods loue: seuenthly, that Gods power might appeare the more, in that hee created such an excellent piece of worke, at which all the creatures may admire.

Q. Had Man before his fall, dominion over the creatures?

A. Yes; *Genesis* 1. *Psalm* 8. secondly, he gaue names to them, in token of his power over them: thirdly, *Eub* conferred freely with the

the

the Serpent, without feare: fourthly, it stood with the order of Nature, that some should be superiors, and some inferiors; and man was fittest to gouverne, because of his Reason and Wisedome.

Q. Had man also dominion over the creatures after the Fall?

A. Yes: *Genesis* 9. secondly, because we kill them, and make them serve for our divers uses: thirdly, all kind of creatures were subiect to *Noah* in the Arke: fourthly, the Lions were familiar with *Daniel*, but mans dominion over them before the Fall, was naturall, this miraculous: secondly, that should have continued; this is but a while: thirdly, that did belong to all men, this onely to some.

Q. Should not man have had rule over man in the state of innocencie?

A. Yes: because amongst multitudes there can be no order, where there are not some superiors, and some inferiors: but the subiection of man to man then, had bin voluntary, pleasant, civill, not servile, and by constraint.

Q. Why then doth not God speake of this dominion of man over man, but of man over beasts?

A. Because the dominion of man over the beasts, is a part of Gods Image, and did belong to all men, as men; but the dominion of man over

one man doth not agree to all, as they are
man, but as wiser, or better, &c.

*Q. Should the wife have bene subiect to the
man in that state of innocencie?*

A. Yes: but this subiection of the wife
should not have bene vnwilling, bitter, trou-
blesome, as it fell out afterward by sinne.

*Q. Should mankind have bene multiplied by
small copulation, as now?*

A. Yes: but without sinne, for the soule
and her faculties should have bene subiect to
God, and the body to the soule; therefore God
distinguished in man, male and female: se-
condly, he saith, *Increase and multiply*: third-
ly, it is said, *They shall be both in one flesh*: which
is onely in respect of copulation.

*Q. Should man have only eaten of the hearbs,
and not also flesh in Paradise?*

A. Onely hearbs: first, because Gods per-
mission is onely extended to the hearbs: se-
condly, the hearbs were most naturall and sim-
ple foode for that happy estate, and man was
not made for food, but foode for man: third-
ly, the hearbs were sufficient, because, before
the earth was cursed, there was great store of
all sort of hearbs; and those very powerfull,
and good to feed man: but after the Fall, they
lost their force and former goodnesse.

Q. Should the wilde beasts, such as Lions, have feed on flesh, before the Fall, as they do now?

A. No: but on the hearbs only: first, because here is no flesh mentioned, but onely hearbs: secondly, if it had bene permitted to them to eat flesh before the Flood, then those rauening beasts that were in the Arke, should haue eat flesh: but in the Arke there was no flesh for them: therefore they did feed on the hearbs.

Q. How comes it now, that these kind of beasts do not feed on hearbs now, but on flesh?

A. Because the earth doth not yeeld such comfortable and nourishing hearbs as then: secondly, the temperature of the creature is not so sound now as it was before the Flood.

Q. How is it understood, that all which God made, was very good?

A. All things were good: first, in respect of their substance which is vncchangeable: secondly, in respect of their perfect estate they were created in: thirdly, in respect of their accidents or properties: fourthly, because of their operations, which brought forth perfect effects.

Q. Why did not God see that all things were very good, till man was created?

A. Because man is the end of all the creatures:

gures: secondly, in him, as in a little world, are to be scene all the creatures: thirdly, because Christ, who is essentiall goodnesse, was to sanctifie the nature of man, in taking vpon him his flesh.

Questions on the second Chapter.

Q. Did God create the world at the same instant, or in the space of sixe dayes?

A. In the space of sixe dayes: first, because *Moses* narration is historicall, and therefore he speaketh of sixe distinct dayes: secondly, *Moses*, *Exodus* 20. and 31. vrgeth the Iewes to worke sixe dayes, and rest the seuenth, because God created the world in sixe daies, and rested the seuenth: this reason had beene ridiculous, if God had made the world in an instant: thirdly, if wee vnderstand *Moses* in this place allegorically, then wee must make this whole historie an allegorie: fourthly, if the seuenth day had beene the first (and in it God had created the world) then how is it vnderstood that God rested the seuenth day? fifthly, how could so many diuers kindes of creatures be created in the same instant of time? yea then we must say, that man was created and brought into Paradise,

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Paradise, and was cast asleepe, and *Eua* was formed of his rib the same instant.

Q. How then is that understood, Ecclesiast. 18. He that liueth for ever, created all things together?

A. It is to be vnderstood of that confused masse that God created in the beginning: out of the which afterward hee created the rest of the creatures in their distinct dayes.

Q. Why did God spend so much time in making the world?

A. Not because he was weake, and could not make it in lesse time, but that we might the more seriously consider the order of the creation, distinction and replenishing of the world; and in these, the omnipotencie, wisdome and goodnesse of God.

Q. Did God make the world of necessitie, or of his owne accord?

A. Of his owne free will, because he made it at that time and manner he thought fittest: secondly, because he, in creating, wrought otherwise than the course of Nature doth; for he made the heauens without light, then made light: first, imperfect; afterward, perfect: and he made the heauens before the Sunne.

Q. Can it be gathered from hence, that as God created the world in sixe dayes, and rested the seventh

world: so likewise the world shall continue six ages, or six thousand years, and after shall be a perpetuall Sabbath?

A. No: for this computation is but a conjecture, or fiction of *Elias*, not the Prophet, but the Rabbins, having no ground. Secondly, If this were true, we should know how long the world should continue, and fully know the time of Christs coming: which cannot bee, for his coming shall be as a thief in the night, as Lightning; his coming shall be as the coming of the flood: of this heure knoweth no man, not the Angels; the Father hath put in his owne power the times and seasons.

Q. Were the Angels created, or are they eternall?

A. Created, *Psal. 149. Rev. 4. & 10. Col. 1.*

The Church confesseth; the Fathers confirm; and generall Councils establish this point. Secondly, Onely God is eternall. Thirdly, They are parts of the world, therefore created.

Q. Are the Angels real substances, or only good and bad motions in the minds, as I thought the Sadducees?

A. They are individual substances. First, Their names doe shew this, for they are called Messengers, Watchman, &c. Secondly, Their actions

actions and operations; which onely belong to personall substances: for, they serve God; come to vs; comfort vs; gather together the Elect; an Angell wrestled with *Isaac*; conferred with *Abraham*; they were received by *Lot*; &c. Angels declared Christs Nativity to the shepheards, his Resurrection to the women. Thirdly, Some of them stood, some fell, therefore substances. Fourthly, We shall bee like them: Ergo, they are not bare motions.

Q. What is meant here by the Host of Heaven and earth?

A. By those of Heaven, is meant the Angels, for they are called the heavenly host, *Psalm 136*. also the Stars, *Ezra 32*. Therefore the Stars in their courses fought against *Sisera*, *Judges 5*. By the host of Earth, is meant all the earthly creatures: therefore God is called the Lord of hostes.

Q. Were the Angels created before this visible world?

A. No: because God created all things in the beginning: ergo, Angels, and not before; or else this had beene no beginning. Secondly, They were created for the use of man, but man was not before the beginning: ergo, not Angels.

Q. Were they created after the sixe dayes?

A.

A. No: for God rested from all his worke the seventh day.

Q. Then what day were they created?

A. The first, that they might bee the beholders and admirers of Gods power and wisdom in creating the World. Secondly, They are called Angels of Heauen in Scripture; not onely because they inhabit, but also because they were created with the heauen the first day. Thirdly, This is manifest in *Iob 38.* where it is sayd, that the Sonnes of God (that is, the Angels) did sing and shewte when God laid the foundations of the earth.

Q. Where were they created?

A. In Heauen: for some of them fell from thence. And Christ saw Saram-like Lightning fall from Heauen: therefore they are called the Host and Angels of Heauen.

Q. Why doth not Moses speake distinctly of the creation of Angels?

A. Because he did accomodate himselfe to the rude capacity of the *Leues*; therefore hee doth onely speake here of the creation of visible creatures.

Q. What is meant by Gods rest on the Sabbath day? was he weary?

A. No: but by his rest, is vnderstood his desisting and ceasing to make other creatures.

Q.

Q. Did God rest from all his workes?

A. Yes, of creation, but not of preservation: for yet the Father worketh with the Son, John 5.

Q. Did God create no other creatures since the Creation?

A. No: for whatsoever seemes to be created since, it was created before, either in the matter thereof (as Wormes, Flies, Bees, and such like) or else, in that God gaue faculty to some creatures of diuers kindes, to produce a third kinde, as Mules of the Horse and Ass; & power he gaue to the Starres, to produce some creatures of putrified matter: yet some creatures he doth still produce, either by generation, as all particular men, and other creatures that are generated, or by creation, either ordinary, as the soules of men, or extraordinary, as the Starre that appeared to the Wise men, and the Dove that descended on Christ: so then God rested from creating new kindes of creatures, but not from producing the indiuiduall creatures, of those kinds that were made in the Beginning.

Q. Why is it sayd here that God ended his workes the seventh day, seeing they were ended the sixth day?

A. The creatures were perfected the sixth day,

day, in respect of their substance, qualities, and properties; but in respect of their operation, they were not perfected till the seventh day: for they did not beginne to produce effects till after the sixth day: and seeing operation is the end of the forme, they were not fully perfected till they began to worke.

Q. How do you understand that God sanctified the Sabbath?

A. In that he separated it from the other dayes, and consecrated it for holy vses, hee would haue this to bee a Day of rest, and wherein we might wholly addict our selves for his seruice.

Q. Did God inioyne Adam to keepe this day holy?

A. No: but this was afterwards commanded by *Moses*: for in that happy estate it had not bin needfull to appoint one day for Gods seruice, seeing euery day should haue bene a day of rest, and Sabbath for *Adam* to meditate on Gods workes. Secondly, it was not needfull for man then to rest from seruill workes, because in that happinesse, mans labour should not haue bene wearysome. Thirdly, wee read of no commandement that was giuen to *Adam*: but only one, concerning not eating the forbidden fruite. Fourthly, if this law had bene

hene giuen to *Adam*, it should haue tied all his posterity to the obseruation thereof: but wee do not read, that any one of the Fathers before *Moses*, did obserue the Sabbath. Firstly, if the Sabbath had bene kept by the Fathers, *Moses* would haue mentioned the same, as a strong argument to perswade the Iewes to keepe it. Sixtly, the soundest of the Fathers are of this opinion.

Q. What is meant here by the day wherein God made the heauen and the earth?

A. By the day is meant, the whole 6. daies: so, often in the Scriptures day signifieth time, as the day of saluation, the day of iudgement.

Q. What is meant by a mist that watred the earth?

A. Not a fountaine: but a vapour, which is the matter of raine.

Q. What is meant by this, that God made man of the dust of the earth?

A. By man is vnderstood his body: by dust, the matter of his body, to put vs in minde of humility, and of this bodies frailty: by earth, is vnderstood the 4. elements: for man is perfectly composed of all: but earth is only expressed, because in mans body there is more earth then any other element. Secondly, when man dies, his body is resolved into earth.

Thirdly, he liues vpon the earth. Fourthly, he taketh his clothes and food from the earth.

Q. Why was not the body of man rather made of heavenly then earthly substance, seeing the soule is so excellent?

A. Because the soule of man did require such a body as was capable of senses, by the which as by instruments shee might worke in the body: but the celestiaall bodies are not capable of senses: for they are not capable of the first qualities.

Q. Wherein doth the body of man exceed the bodies of other creatures?

A. First, in that the body of man is made straight: that he may behold heauen his country, that his senses might vse their function the better, his hands might bee employed in working, not in walking. Secondly, in that his senses are more perfect then of other creatures, not in the quicker apprehension of the sensible object: for other creatures haue perfecter senses in this regard: but that man can discern more perfecter by his senses, the differences of objects then other creatures. Thirdly, in that mans body is more perfectly compounded of the 4. elements, then other bodies: for the bodies of the creatures are more earthly, or more waterish.

Q. Of what age created God Adam and Eua?

A. In the prime and flowre of their age. First, because God created all things in their perfect estate. Secondly, because God commanded them to increase and multiply, which they could not haue done, if they had not bin created of a ripe age.

Q. Whether was the body or the soule of man created first?

A. The body: for God did keepe the same course in mans creation, which nature doth now in mans generation: for first, the body is formed in the mothers wombe, and then the soule is infused.

Q. Why is the creation of mans soule called a breathing?

A. First, to shew vs that the soule was not taken out of the power of the matter: but was created of nothing, and infused in the body. Secondly, to teach vs Gods power, who did as easily create the soule, as man doth breathe. Thirdly, to shew the excellency of mans soule, which seemeth as it were the breath of Gods owne mouth.

Q. Is the soule of man, of the essence of God?

A. No: if it were, it should bee either a part thereof, or the whole: it is not a part, for Gods essence

essence cannot be divided in parts, neither is it the whole: for then all men should be but one soule. Secondly, if mans soule were a part of Gods essence, then a part of Gods essence should be sinfull, and subiect to the wrath of God, and paines of hell.

Q. Why did God breathe the soule, rather in the face, then in any other part of man?

A. Because, in the face are all the senses, which are the organs of the soule.

Q. Why in the nostrills rather than in any other part of the face?

A. To teach vs, that hee is the only author of our breathing: secondly, to shew the weakness of our life, which dependeth from the nostrills: thirdly, because the nose is the most commodious instrument of breathing, by which the soule is kept in the body.

Q. Did God create one soule in man, or three?

A. Only one first, because one body can haue but one essentiall forme: secondly, the power of growing, feeling & reasoning, are not three soules, but three faculties of one soule: thirdly, the Scripture neuer speaks but of one soule.

Q. Were the soules of men created long before the body, as thought Plato and Origines?

A. No: for God created all things perfect, but the soule of man, being a part of man;

without,

without, the body could not be perfect: secondly, now in generation the body is no sooner formed, but God infuseth the soule; the same order did God keepe in mans creation: thirdly, the soules in all that time should haue either done good or euill: but *Jacob* and *Esau* did neither good nor euill before they were borne, *Rom. 9. 11. Ergo.*

Q. Seeing the soule doth exist, after the corruption, why did she not exist before the creation of the body?

A. Shee doth exist after the dissolution of the body, of necessitie, being immortall: but it was not fit she should exist, before the creation of the body, seeing she is the natural forme, and essentiall part of man.

Q. Whether are the soules of men infused in the bodies, or are they deriued and propagated one of another?

A. By creating they are infused, and by infusing created: for mans soule being incorporall and indiuisible, cannot be propagated of any other soule, nor multiplied, that is plaine by *Zach. 12. 1.* and *Coloss. 12. 7.*

Q. Is the soule of man immortall?

A. It is: because a simple essence voyde of contrarieties, and bodily accidents: secondly, It is created to Gods Image: and mans soule

is not like God, only in that it is capable of all sciences, and in that it hath an appetite infinite, which cannot be filled, but with God; and that it hath a will free and indifferent to all particular good : but also in that desire which it hath of immortalitie : thirdly, man hath dominion over the creatures, which consisteth also in this, that his soule is immortall, theirs are not : fourthly, Mans soule is not produced of any matter by generation, but is induced in the body by creation, the soules of all other creatures were procreated of the Elements, for the earth brings out beasts; and the waters fishes : this is also manifest by many places of Scripture.

Q. Is the soule of man immortall by nature, or by grace?

A. Internally : that is, as it is a simple immateriall substance, it is immortall by nature; but externally, as it depends on God, hath it being and subsistence in him, it is immortall by grace.

Q. In what place of the world was Paradise?

A. Not in any other earth separated from ours, by the Ocean; nor higher than the supreme region of the ayre, as some Fathers thought : but in *Mesopotamia* and the bordering countie to it : for Paradise was planted

on the East side of Eden, which is in *Mesopotamia*: secondly, that is manifest by the Rivers *Tigris* and *Euphrates*, which spring out of the mountaines of *Armenia*, and flow thorow the countries of *Mesopotamia*, *Assyria* and *Chaldea*, and runne into the *Persian* gulph, and these are the Rivers of Paradise.

Q. Should man haue remained in Paradise onely, if he had not sinned?

A. No: for Paradise was not so large as to containe all mankind, being comprehended within the limits of these countries aforesayd: secondly, man had power ouer the whole earth; and all the hearbs of the ground were giuen to him for foode; and therefore hee was to replenish the whole earth: thirdly, how should the earth be trimmed, manured and made fruitfull, if man had dwelt in Paradise?

Q. Then to what end did God make Paradise, seeing he knew that man should presently fall, and be cast out of it?

A. He made it, that *Adam*, so long as hee obeyed God, might enioy it: secondly, that it might be a figure and type of the heavenly Paradise, and ioyes of the life to come: thirdly, to put him in mind, after his fall, what great blessings he had lost, by losing Paradise.

Q. Is Paradise yet extant, or not?

A.

A. It is not extant: for *Paradise* was in these Countries of *Mesopotamia, Assyria, &c.* through the which *Tigris* and *Euphrates* (the Rivers of *Paradise*) did flowe: but those countries are still populous, and no signe now of *Paradise*: secondly, the Flood, *Genesis* 7. was fiftene cubites higher then the mountaines, therefore it was also defaced with the flood.

Q. Why was the tree of life called so?

A. Because it was the sacrament or signe of life, both naturall in *Paradise*, and spirituall in heaven: or as some think, because it had power, being eaten, to preserve the life of man a long time, but not for ever: for man was not to live still a naturall life. Againe, the body of man was corruptible, because it was made of matter the subiect of corruption, of contrary elements and parts; as also because the naturall heate of the body, by degrees is extenuated, and the radicall humor exhausted: and in these respects, although this tree had that vertue to preserve the life of the body a long time, yet not for ever.

Q. Why did God forbid man to eate of the tree of knowledge of good and evil?

A. Not because it was euill in it selfe, or hurtfull to man: but because by this command, God would try mans obedience.

Q.

Q. Why was the tree, called the tree of knowledge of good and euill?

A. Not because it had power either to beget knowledge in *Adam*, or to augment his knowledge, as the Hebrewes and *Iosephus* do thinke: for *Adam* was created with perfect knowledge: neither can corporall fruits produce spirituall effects in the soule: but it was so named from the euent: for man knew now what was good and euill by experience, hauing transgressed in eating of this tree. Secondly, it was so named, because of Satans false promise, who intised them to eate of it, promising they should be as Gods, knowing good and euill.

Q. What riuers were those, that *Moses* calls *ber's Phison*, and *Gehon*?

A. They were parts of *Tigris*, and *Euphrates*, which riuier is sometimes named one, because they flow together, and are ioyned in one below *Babylon*: sometimes two, in respect of the place, from whence they spring and where they end. Sometimes foure, in respect of their foure heads, whereof, two spring out of the mountaines, and other two emptie themselves in the *Persian* sea.

Q. *Thm* *Phison* is not *Ganges* of *India*, nor *Gehon*, *Nilus* of *Egypt*?

A.

A. No: for *Ganges* springeth out of *Caucasus* of *India*, *Nilus* out of the mountaine of inferior *Mauritania*: but *Phison* and *Gehon*, out of *Armenia*: *Nilus* exonerateth her selfe in the *Mediterranean* sea: but *Phison* and *Gehon* into the *Persian* Gulfe.

Q. What country is this *Hauilah*?

A. Not a country in *India*, but bordering upon *Palestine*, and *Affyria*, as may be gathered out of *Gene. Chap. 15. 18.*

Q. What is *Bdellium*?

A. It is a blacke tree, the bignesse of an *Ollive* tree, from the which there runneth a kind of sweete gum. *Plinius. lib. 12. Chapt. 9.*

Q. How is that vnderstood, that God did put *Adam* into the garden?

A. Either by the inward perswasion of God hee was led thither, as *Christ* was led to the wilderness, *Matth. 4.* or he was caught by the Spirit, as *Enoch*, *Habbacuc*, and *Philip*, or else by an Angell, in the shape of man, he was led to *Paradise*.

Q. Why did not God create *Adam* in *Paradise*?

A. To let him know that *Paradise* did not belong to him by nature, but by grace. Secondly, to teach him to bee the more circum-spect in obeying God, considering hee might

be

be as well put out of it, as hee was brought in, if he brake Gods Law. Thirdly, that hee should haue no cause to accuse God of cruelty, in putting him out of that place, which by nature was due to him; therefore hee returnes to the place from whence he came.

Q. Then why was Euah created in Paradise?

A. Because *Adam*, out of whose side shee was taken, was now in Paradise. Secondly, she is not now properly created, but formed and framed out of *Adams* rib: for when *Adam* was formed, she was created *potentia* in him, in respect the body of *Adam* was the matter of her body.

Q. Should man haue wrought in Paradise?

A. Yes: but not for need, and with trouble as now: but with pleasure, to keepe himselfe from idlenes. Secondly, thereby to stirre him vp the more to contemplate heavenly things. And thirdly, to try the diuers natures of grounds, and of those things that grow on the ground.

Q. Doth these words, You shall eate of euery tree of the garden, containe a precept or a permission?

A. Not a precept, but a permission: for if God did command *Adam* to eate of euery tree, he should haue bene tied to it. Secondly,
man

man hath no need to be commanded to eate, when he is hungry: for hee can do that by nature. Thirdly, he knew that all the trees were created to that vse, therefore he needs no commandement to eate.

Q. Was this commandement of not eating the tree of Knowledge of good and euill, inioyned to Eua also?

A. Yes: for so shee confessed to the Serpent. Secondly, If she had not beene commanded to abstaine from it, shee should not haue sinned in eating of it.

Q. How could this precept belong to Eua, seeing she was not yet created?

A. It was first giuen to Adam, and then by Adam it was deliuered to Eua.

Q. Why did God forbid Adam to eate of this tree?

A. First, To let him know, that he was but a creature and seruant, and therefore had a Lord whom he must serue and obey. Secondly, To let him see, that hee had free will and power both to chuse and refuse any thing he pleased. Thirdly, To exercise him in obedience.

Q. But seeing God knew that Adam would violate this precept, & bring himselfe & his posterity to perpetuall misery, why would God inioyne it to him.

A.

A. To make him inexcusable : for he made him vpright , and gaue him grace to obey , if he would : *dedis Adamo posse, si veller; non, si velle, et posse.* Secondly , Although God knew that man would sinne, yet hee did permit him, because he was to conuert that sinne of *Adam* to his greater good, in sending his Sonne into the world. Thirdly, hee suffered him to fall, that his mercy and iustice might appeare the more.

Q. How is it vnderstood, that whatsoeuer day *Adam* should eate of the Forbidden tree, he should die?

A. He did not dye actually, as soone as he had eaten the forbidden fruite, but now he was subiect to death, and the necessity of dying is layd vpon him. Secondly, hee may be sayd to dye actually that day, because then the infirmities of body & soule, which are the fore-runners & causes of death actual, did seaze vpon him: & *so mortuus est morte inchoata, sed non completa.*

Q. Why did not God expressly threaten *Adam* with death eternall?

A. Because God in the old Testament speaketh but sparingly of death eternall, and vnder shaddowes. Secondly, death corporal is better knowne to man (not onely by faith and reason, but also by experience) then death eternal, which

which onely is knowne by faith. Thirdly, hee would speake of such a death, as did not onely belong vnto him, but to all his posterity, although they did repent: and this is the death of the body, whereof all are partakers.

Q. Why did God threaten Adam with death?

A. Because death is the greatest and most fearefull misery that can happen to man. Secondly, The name of death comprehends all the miseries and afflictions that doe befall man in this life, because they are preparations to death: *Nam ut via ad generationem est generatio, sic via ad interitum est mors.*

Q. Then what death is meant here?

A. Both of body and soule, temporall and eternall.

Q. How can death corporall bee a punishment for sinne, seeing it proceeds of naturall causes, as of contrary qualities?

A. It is not the punishment of sinne, as it proceedes of naturall causes, but in respect that God ordayned Adam to liue immortally, if he had not sinned: now hauing sinned, death follows as the stipend of sinne.

Q. Why was it not good that man should bee alone?

A. Because man without the woman could not procreate children, and so man-kinde could

could not bee multiplyed. Secondly, Christ could not haue come in the flesh. Thirdly, The Elect and Church of God could not haue increas'd, if Adam had beene alone.

Q. How were the creatures brought to Adam?

A. Either by the helpe of Angels, or by that naturall instinct which the Greekes call *sympliciter*, by the which every creature perceiueth what is good and bad for them.

Q. Why did God bring the creatures to Adam?

A. First, To let him see how much hee did excel them, and how much the more he should be thankfull. Secondly, Because hee was the Lord of the beasts, God would haue him to see his seruants. Thirdly, that he might name them. Fourthly, That posterity might know, what excellent knowledge Adam had, in giuing names to the creatures according to their kindes.

Q. Why were not the fishes brought to Adam?

A. Because they doe not so much resemble man as the beasts; secondly, because they could not be such a help to man as the beasts: thirdly, because they could not liue out of the water.

Q. Had Adam the knowledge of all things, as

stone as he was created by Aquilum and son blued

A. Yes, because he was created perfect, as well in regard of the gifts of his minde, as of his body: secondly, he was to be the Father, Teacher, and Governour of mankind, which he could not have been without excellent knowledge: thirdly, knowledge was a part of Adams happinesse, and hee could not have been perfectly happy, if he had been at any time ignorant: fourthly, if God prepared food and all things needful for his body; then much more, science and vnderstanding, which is the food of the soule.

Q. Should Adams Posterity, in the state of innocence, have knowledge ingrafted in them without labour?

A. No: for it is naturall to man to attaine to knowledge by his senses and experience, therefore the soule hath received a body with senses; which the soule may use as organs, to beget knowledge; yet man in that happy estate should have attained to knowledge sooner, and with greater ease than now; because the wit was most excellent; the senses more perfect, the life longer, the body healthier and stronger, and there should have been no impediment to learning as now.

Q. Had Adam the knowledge of supernaturall

all things: *Q.* Yes, or else his knowledge had not bin perfect: secondly, without this knowledge he could not have knowne God, nor the Angels, nor the end of his owne creation.

Q. Had Adam more wisdom than any man ever since? *A.* Yes, except Christ. And Adam's wisdom did excell ours: first, in that he knew all naturall things, we but some; secondly, his knowledge did proceed of the causes of naturall things, but ours from the effects: thirdly, his knowledge could not be lost, but ours is often, partly through the infirmity and corruption of our naturall senses, partly by idlenesse and ceasing to study; and partly by the contrary habit of ignorance and false opinion.

Q. Had Adam the knowledge of the heavens, and their operations, as he had of earthly creatures?

A. Yes, because his minde was perfect, and knowledge is the perfection of the minde: secondly, the power, wisdom and providence of God is spent in the heavenly bodies, as in the earthly: thirdly, Adam could not have had the perfect knowledge of earthly things, if he had not had the knowledge of heavenly: for the knowledge of the earthly things, depends

pende from the knowledge of the heavenly.

Q. What were the effects of that originall righteousness, in the which Adam was created?

A. The effects thereof are many, especially these foure: first, the holiness of his will and reason, which was wholly subiect to God: secondly, the vprightnesse of the inferiour part, that is, of the flesh and senses, which were perfectly obedient to the superiour part of the soule: thirdly, perfect inclination to do good, and eschew euill: fourthly, a perpetuall ioy of the minde, and peace of conscience, arising from this holiness.

Q. Hath Christ brought vs more happinesse by his Incarnation, than Adam lost by his transgression?

A. Yes: for although sinne did abound, yet grace did more abound, as the Apostle disputeth, Rom. 5. Therefore, *Felix sunt Adae culpae, quia deinde tanta, tantum habemus Redemptionis* saith *Gregorius*.

Q. Was Adam more all or immortall before his Fall?

A. He was immortall, not simply, but conditionally, if he did obey God; if not, then he should die.

Q. How was he immortall?

A. Not as God, who is altogether immortall,

all, both internally and externally, because in him there is no mutability: nor as the Angels, who are immortal, because they are not compounded of a matter, which is the subject of corruption: nor as the heavens, which though they have a materiall substance, yet this is not the subject of contradiction & contrary qualities, as the sublunary and elementall bodies are: but *Adam* was immortal by grace, and the power of God, who would haue preserved him supernaturally from corruption, although naturally he was subject to corruption.

Q. Then this gift of immortality which Adam should haue enjoyed, was not naturally due to him?

A. No: for if it had bin naturall, it should not haue bin taken from *Adam*: but sinne did neither abolish nor diminish mans naturall gifts. Secondly, that which is against nature, cannot be due to nature: but for the body to be immortal, is against the nature of mans body, seeing it is compounded of contrary qualities.

*Q. Why would God forme *Eua* of *Adam* sleeping?*

A. That *Adam* should not feele any paine in losing his rib. Secondly, to signifie a great mysterie: for as *Eua* was formed out of the side of *Adam* sleeping: so the Church was reformed

by water and blood, out of the body of Christ
dying. A. And now, *why was Eve made rather of the side, than*

Q. Why was Eve made rather of the side, than
of any other part of the body?

A. Because the side is the middle of the
body: to signifie that the woman must bee of
equall dignity with the man, therefore she was
not made of the head, nor of the footes, for she
must neither be superior, nor inferior to him.

Q. Of what side was she taken out?

A. It is probable, that shee was taken out
of the left side, for the heart inclineth to that
side: so man and woman should embrace each
other with hearty loue. And as the left side is
weakest, so is the woman the weaker vessel: al-
so the males are conceived in the right side,
the females in the left; and as the sides are de-
fended by the armes, so must the woman by
the husband.

Q. Why was Eve made of the man, and not of
the earth, as Adam was?

A. Because Adam should loue his wife the
more, not only because she is of that same na-
ture with him, that shee is ioyned with him by
carnall copulation, that shee doth bring him
forth children: but also because shee is a part
of his owne substance. Secondly, Eve was
made of Adam, to shew that Adam is the be-
ginning

glaring of the woman, and of all mankind. Thirdly, that we might learne from hence, that mysticall coniunction betwixt Christ and his Church.

Q. What is meant by the rib?

A. Not the bare bone: but bone with the flesh thereof, as Adam testifieth *It bone was of my bone, and flesh of my flesh.*

Q. How did God of one rib make a whole woman?

A. Either by rarefaction, or multiplication of the same rib, or by some addition of some new matter: as Christ did feed 5. thousand men with 5. loaves: for God can of nothing, or of euery thing make any thing.

Q. Was this rib, whereof Eua was created, one of Adams naturall ribs, or was it a superfluous rib?

A. It was one of Adams naturall ribs: for how else could hee haue sayd of Eua. *Thou art bone of my bone.* or how could Eua be sayd, to be formed of Adam? Neither was Adam imperfect, although he wanted his rib: for God did fill vp that place with flesh.

Q. If Adam lost one of his ribs, how comes it, that the posterity of Adam haue all their 24. ribs?

A. Although Abraham was circumcised: yet he begot his children vncircumcised: and

a maidened man doth beget a whole man: for nature, if she be not hindered, retaines her owne force and vigor, and brings forth the perfectest effects she can.

Q. How came it, that Adam, in losing his rib, did not feele paine?

A. Either in regard of his deepesteepe, for those that are in a lethargie, doe feele neither stripes nor wounds; or else, because God did suspend, and hinder the act of feeling, which is in the nerves.

Q. Why doth not Moses speake as well of the creation of Eua's soule, as of her body?

A. Because her body was otherwise created, then the body of Adam: but the manner of the creation of her soule, is all one with that of Adam, therefore there was no need of repetition.

Q. Why was Eua brought to Adam?

A. To signifie, that shee was Adams companion. Secondly, a helpe to him to beget children. Thirdly, that the man is not for the woman, but the woman for the man. Fourthly, this bringing signifieth, that they are now contracted and married.

Q. Had Eua a reasonable soule as Adam had?

A. Yes: because she was made for a helpe to man,

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man, which shee could not haue bin without a reasonable soule: secondly, both receiue a Law, vpon both was inflicted punishment for the breach thereof; both their bodies are alike: redemption is promised too both; and both doe expect glory.

Q. Why did not God create Eua as soon as Adam?

A. That Adam liuing a private life a while, might the better perceiue the comforts of the married life. Secondly, that hee might loue God the more, who prouided such a comfort to him, when he was alone.

Q. Is man and woman of the same kind?

A. Yes: for male & female make no essentiall difference. Secondly, if they were not of the same kind, how could they procreate children? Thirdly, they both haue the same definition and essentiall properties: Fourthly, wee read that maids haue become boyes, which could not be, if they were of diuers kinds, *Plinius lib. 7. Cap. 4. Gellius lib. 9. Cap. 4. &c.*

Q. How could Adam and Eua bee married, seeing they were so neere a kin?

A. The neerenesse of kin, which forbiddeth matrimony, is that which ariseth of carnall copulation, and Eua was not begotten, but created of Adam: therefore she was not his daughter, but his wife.

Q. Why was there but one woman created? *A.*

A. Because that one woman is sufficient to be a helpe to one man. Secondly, to teach posterity, that God doth hate Polygamy. Thirdly, that the loue of man might be the greater to his wife.

Q. How is man and woman one flesh?

A. Because they are ioyned together to live one common life. Secondly, in respect of their carnall copulation. Thirdly, in respect of procreation of one flesh: for the child is the flesh and substance of the father and mother, and both their flesh is vniited in their children. Fourthly, because of the right and power the husband hath ouer the body of his wife, and the wife ouer her husband, 1. Cor. 7.

Q. Why was not Adam and Eue ashamed of their nakednes?

A. Because that externally, neither heat nor cold, nor any thing else could hurt their body, internally there was no inordinat affection in the soule: but perfectly the inferior part of the soule did obey the superior. And thirdly, because there was nothing to be seene in their bodies, but that which was comely and decent; and therefore, *Nihil putabam velandum, quia nihil senserant refranendum*, Aug. li. 1. de Gen. Cap. 1.

Question

A. *Shall we not be ashamed of our nakednes?*

Questions on the third Chapter.

Q. VV *What is meant by the Serpent?*

A. Not the diuell: for so these words should be metaphorically understood: but this is a history, and no allegory, nor the image of a Serpent, for it was not a picture, but a real Serpent that was cursed, neither was it a naturall Serpent that did speake for speech and reasoning doe naturally belong to men, not to beasts: for they neither haue reasonable soules, nor the instruments of speech: but it was the deuill that spake in the Serpent, vsing the same as his instrument to deceiue. So then, there was both a serpent, which is proued both by the speech of *Moses*, and the punishment inflicted on the Serpent; & besides, the deuill, which is knowne both by his speech and reasoning with *Eua*, as also by the testimonie of Christ, calling the deuill a manslayer from the beginning, *Iohn 8.*

Why was not Eua afraid to converse with the Serpent?

A. Because the serpent (as all other creatures) was subiect and obedient to man, neither durst they, nor could they afraie him or hurt him, neither

ther was there any place for feare in that happy estate.

Q. Why did Satan use rather the Serpent, then any other creature?

A. First, because God did not suffer him to take any other creature. Secondly, because the Serpent, of al other creatures, is most subtil, deceitfull, prone to hurt, and deceiue man: the Serpent is prudent to saue it selfe: therefore it is sayd, *Be wise as Serpents*, Math. 10. and crafty to deceiue others, as *Paul* sayth, *The Serpent by his craftines deceiued Eua*, 2. Cor. 11. Chap.

Q. Seeing it was the dinell in the serpent, that deceiued Eua, why doth not Moses signifie so much?

A. Because *Moses* writeth a history, and not a commentary, therefore all that is spoken heere, he doth attribute to the Serpent, because *Eua* saw the Serpent, and conferred with the Serpent: but *Satan* she saw not.

Q. What doe these words meane, Your eyes shall be opened?

A. This is meant of a further degree of knowledge, which *Eua* had not as yet: for the eyes of the body were opened already, and good and euill is not the object of bodily eyes, but of the minde, which is the eye of the soule.

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Q. What is that, You shall be as Gods?

A. By Gods, may bee vnderstood Angels; which are called Gods in Scripture: but here is rather meant the persons of the Trinity: as vers. 22. Behold, Adam is become as one of vs.

Q. Did not Eua see that this tree was good till now?

A. Yes: she saw before but simply, but now she seeth it with an ardent desire to eate of it.

Q. Why did God suffer Eua to be tempted?

A. That there might bee an occasion for the manifestation both of Gods iustice in punishing the wicked, and of his mercy in saving the repentant. Secondly, To shew vs, that although wee had all happinesse in that estate, yet we should not haue beene free of temptations. Thirdly, That we might learne to arme our selues against Satan: for if he durst tempt in the estate of innocency, & in Paradise, what will he not doe to vs now, being driuen out of Paradise?

Q. What was the first sinne of Eua?

A. Incredulity, in not beleeuing Gods threatening. Secondly, Pride, desiring to bee like God. Thirdly, A lye, saying, that God did forbid to touch the tree. Fourthly, Gluttony, in desiring the fruit which was forbidde. Fifthly, Scandall, in drawing Adam to the same sin.

Sixthly,

Sixthly, A foolish excuse of her sinne to God: A hood may be understood.

Q. Why was the Diuell so earnest to tempt Bus?

A: Because he hated God, and would not have man to glorifie, but to anger him. Secondly, Because of his pride and enuy: for he could not abide that man should bee in such happinesse, himselfe being in misery.

Q. Why did Adam sinne of this sort?

A: Partly, through the instigation of his wife; partly, through curiosity, desiring to try what kinde of fruit this should be, which God did prohibit.

Q. Was Adam deceived also, as the woman?

A: No: Adam was not seduced, but the woman, 1. Tim. 2. For Eve did not deceive Adam, because shee thought all was true that Satan spoke; but Satan deceived Eve, because he made her beleeme that, which he knew himselfe was false. Secondly, Eve confessed that she was deceived, but Adam doth not say that he was deceived, but, *The woman gave to me, and I did eat.*

Q. Was the sinne of Adam and Bus the greatest sin that ever was committed?

A:

A. If wee doe consider one sin with another, then wee say, that *Adams* sinne was not the greatest, for the sin against the holy Ghost is greater; but if we respect the circumstances of *Adams* sinne; to wit, the place, *Paradise*, where no occasion of sinne was; the time when he sinned, immediately after his creation, at the first encounter yeelding to his enemy; the excellency of the person that sinned, *Adam*, being created to Gods owne Image; if wee regard also that infinite hurt and misery that hath fallne vpon mankind, by that sinne of *Adam*; we must confesse, that it is the greatest sinne that euer man committed.

Q. Whether was the sinne of *Adam* or *Eve* greatest?

A. If we consider both their persons, then *Adam* did sinne more grievously, because hee was wiser and stronger than *Eve*; and he was the head of the woman: for this cause saith the Apostle, that by one man sinne entred into the world, *Rom. 5.* yet in two respects; *Eve*'s sin was greater than *Adams*: first, in that she did beleue the Serpent more than God; which *Adam* would not haue done: secondly, in that she did entice *Adam* to the same sinne.

Q. How were their eyes opened after the eating of this fruit?

A.

A. They were not blinde before, nor had they now more libertie of will than they had, or greater knowledge: but now they know euill by experience, which before they knew by science, and their eyes are sayd to be opened, because they perceiue, their nakednesse is ignominious, and their affections inordinate, which before were decent and holy.

Q. Why did they couer their members, after the eating of the forbidden fruit?

A. Because they were ashamed of their nakednesse: secondly, by this they thought to hide their sinne; but in vaine: for none can hide sinne but God; therefore *blessed is he whose sinne is covered, Psal. 32.*

Q. Why did they couer their priuy members?

A. Because their inordinate lust beganne most to appeare heere: secondly, these are the instruments of generation, which then became sinfull; therefore all people are ashamed to see those parts, because sinne comes by generation. Hence circumcision (the signe of regeneration) was on this part of the body, *Genesis 17.*

Q. Why did they take the leaues of the Figge tree?

A. Because the leaues of the Figge tree are broadest, or else, because their guilty consciences accusing them; and being in feare, they tooke

booke of the leaues of this tree which was neereft.

Q. What is meant here by the noyse of God?

A. This sometimes signifieth thunder, Exodus 9. sometimes any sound, Exodus 17. sometimes Gods distinct voyce like thunder, Iohn 12. here it signifieth some fearefull noyse and sound, by which God would signifie, that now he was coming to encounter with *Adam*.

Q. What signifieth the wind of the day?

A. This is a description of the euening, for at the going downe of the Sunne in those places, that are neere the Mediterranean Sea, commonly the wind doth blow from the Sea; and as God came to iudge *Adam* in the euening, so will he come to iudge all mankind in the euening of the world, with the sound of the Trumpet.

Q. How did God speake to Adam here?

A. God speaketh in Scripture sometime internally by his Spirit, sometimes externally, either by Angels, or by men. Heere then it is like, that Christ spake in the forme of man, for in this forme he did oftentimes appeare to the Fathers of old; and in the fullnesse of time, this word was made flesh, and dwelt with vs.

Q. Why did not God accuse Satan, as hee did the man and the woman?

A. Because Satan was already condemned for his pride, but the other two were to resist the sentence of condemnation; therefore he would not condemn them, till he had convicted them.

Q. Whether did God curse the Diuell or the Serpent?

A. He cursed both: the Diuell mystically, and the Serpent literally; the diuell as the principal agent, and the Serpent as his instrument: but this curse is pronounced of the Serpent only; because it was the Serpent that Eve did see and speake to, and the Diuell did lurke within the Serpent.

Q. How could she creeping on the belly, and the eating of the dust, be a punishment and a curse, seeing this was naturall to the Serpent before mans fall?

A. The Serpents creeping before was pleasant, now it is painefull; then it was comely, now it is base, execrable and contemptible.

Q. Why did God curse the Serpent?

A. To augment Satans guilt the more, who used him for his organ in this wicked temptation: secondly, because the Serpent being Satans instrument, was the occasion of mans fall: as the beast with whom any man did lie, was to be stoned, *Leuit. 20.* chiefly, because

by

by this God will shew, how much he abhorreth sinne, in punishing for mans wickednes, dumb and senselesse creatures; therefore the earth was cursed for Adams sinne; the beasts and foules were drowned for the sinne of the first world; the Cities that entice the Israelites to Idolatry must be burnt; yea the cattell and euery thing in those Cities; **Deut. 13.** yea the dumber creatures for mans sinne, were daily offered vp in sacrifice.

Q. What is meant by the *Womans Seed*, and the *Serpents seed*?

A. By the *Womans seed*, is meant especiallly Christ; the *Womans Seed*, according to the flesh; and with him, all the faithful; by the *Serpents seed*, are meant both the rauenous beasts, which naturally hate mankind, as all so wicked men, which are called Serpents in Scripture, and generation of vipers.

Q. What is meant here by the *Head* and the *Heels*?

A. By the *Head* of the Serpent, is meant the power of the Diuell, sinne and death; by which he woundeth vs. by the *Heels*, is meant the humilitie of Christ and his members, which Saule did hurt by the death of the Crosse, and woundeth yet by persecuting his members.

Q. How can the multiplication of the women's conceptions be a punishment for sin?
A. The conceptions of the women are a punishment, because sometimes their conceptions are imperfect, and deformed; secondly, many children being conceived, do perish before they come to maturity; thirdly, many children are wicked and rebellious, not regarding the wombe that bare them with anguish, nor the pappes which suckled them with danger. These are great punishments inflicted on women for the sinne of *Eua*: fourthly, her conceptions are a punishment; for many infirmities doe accompany a woman that is with childe, as swimming in the head, tooth-aches, perturbations in the minde, viciouſities in the stomacke; as to refuse good and wholesome meates, to desire to eate those things which Nature (being sound) abhorreth.

Q. What is the reason that women doe bring forth their children in sorrow?

A. Gods decree in punishing the sinne of *Eua*: secondly, the narrow passage of the belly, with a dilatation and stretching out of the internall parts thereof, causeth most sharp and sensible paines: hence the Scripture compares exquisite sorrow and paine, with the sorrowes of the child-birth, *Psal. 48. Adia. 4. Rom. 11.*

but

but this paine should not haue bene in the state
of innocency.

*Q. Where was the ground cursed for Adams
sake?*

A. In that it did not bring forth fruite of its
owne accord, as it should haue done; if Adam

had not sinned, or at least, with idle labour.

Secondly, in that it brought forth noxious, &
fruitlesse, and poysonable herbes after the Fall.

*Q. Why did Adam call his wife Eua, the
mother of all liuing?*

A. Because by this name hee would testifie
his faith, in beleeuing that Christ, the Seed of

the woman, should bring that life againe to
man, which he had lost by his sinne.

*Q. Did God make coats of skins for Adam
and his wife?*

A. Yes; but whether God killed some
beast, or whether he created the skins of no-

thing, or of some matter, it is vncertaine; how-

soever, by those skins he did put Adam in mind

of his mortality; and that he had neede of clo-

thing, both for his body, which now was to
be subiect to infirmities, as also for his soule,

which now was defiled with sinne, and there-
fore must bee clothed with the righteousnesse
of Christ; which garment hee did put on by
beleeuing that Christ, the Lambe of God,

should be killed to clothe his naked soule; and
this beast was killed to clothe his naked bod-
dy: these skinnes also doe signifie our mortifi-
cation: for, as these beasts were killed, so we
must kill our sinners for this cause, the skinnes
of the Sacrificers were given to the Priests,
Leuit. 7. Eleazar the High Priest, with many o-
ther Saints did create skinnes. Heb. 9. 13. 14.
Q. Why did God clothe Adam with skinnes?
A. First, to shew them that in warre lawfull
for them to kill beasts, although not to eat,
yet to clothe their bodies. Secondly, To teach
us sobriety, for the skinnes were skinnes, not silke,
Purple, or cloth of Gold, which are now worth
so much for neede, as for pride. Thirdly,
that this skinne of Adam might in some sort, be a
type of the second Adam, Iesus, for that was
cloathed with the skinnes of dead beasts: so
Christ with our dead sinnes; for he became sin for
vs, that we might be made the righteousnesse
of God in him: & for our Iacob soke our flesh
and skin, and in it receiued the blessing for vs.
Q. Was it needfull that Adam should be al-
lowed after his Fall?
A. Yes. First, to hide his nakednesse. Sec-
ondly, to defend his body from the injuries
of the air. Thirdly, To assure him, that al-
though hee was a sinner, yet God would not

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quite forget him, and cast him away.

Q. Why did God say, that Adam was like to him?

A. By these words God would shew how worthy Adam was to be scorned, who thought to bee like to any of the three persons in the Trinity, for eating of the forbidden fruit: For this word (us) doth not signifie Angels, but the three persons of the Trinity.

Q. Why did God drive Adam out of the garden?

A. To let him see how foolishly hee had done, in giuing more credit to his wife then to him. Secondly, to keepe the tree of Life from him, lest he should abuse it, by thinking to haue life by it; seeing he had now violated Gods Law; for although this tree was a signe of life before his Fall, now it is none. Thirdly, that by driving him from this tree of Life, he might seek for a better life then this tree could yeeld, even that heavenly life, which is hid with Christ in God.

Q. When was Adam cast out of Paradise?

A. That same day he sinned: for he being now a sinner, and rebellious against God, was not fit to stay any longer in that holy place: but what day of the weeke he was cast out, is vncertaine; yet it is thought the eighth day after his creation, he was cast out, in the evening of that day: for Satan did not suffer him to

stay long there vntempted: yet I do not hold
that he was cast out that same day he was cre-
ated: for so many things as fell out betweene
his creation and casting out of Paradise, could
not be done all in such a short space as a piece
of a day; for the beasts were created the sixth
day, before man was. Secondly, in such a short
time *Adam* could not haue perceiued the plea-
sures and happinesse of that place; therefore he
was not cast out that same day hee was crea-

ted. *Q. Why would God haue *Adam* to till the
ground?*

A. Because now the ground was cursed,
and would not yeeld fruit without hard la-
bour. Secondly, by this seruile worke, he
would put him in remembrance of his sinne,
which brought him to this misery: yet after-
wards God mitigated his hard labour, in free-
ing eury seuenth yere from his tillage, to
put them in mind of that ease they lost by sin,
which was restored againe spirituallly by
Christ.

*Q. What is meant heere by the Cherubins
and the fiery Sword?*

A. Not seatfull visions; nor the torrid
Zone, nor a fire compassing Baradise like a
wall, neither the fire of Purgatory, as *Theodora-*

the, *Aquinas*, *Lyranus*, and *Ambrosius* do imagine: but by the Cherubins we vnderstand the Angels, which did appeare oftentimes with wings, as *Daniel* 1. 9. and the figures of these were wrought in the tabernacle, *Exo.* 25. By the fiery sword, we vnderstand most sharpe and two-edged swords, which the Angels in the forme of men did shake, by the which shaking and swift motion the swords did seem to *Adam*, to glister like fire, for more terror, lest he should attempt re-entrance there. The Angels also haue appeared at other times, with swords in their hands, as we read, *Numbers* 22. of the Angel that met *Balaam*; and of that Angel that *David* did obserue with a sword in his hand, *1. Chro.* 21. 16.

Q. Why are these Angels called Cherubins?

A. Because they did appeare with wings: in the Tabernacle and the Temple they were wrought with two wings: they appeared to *Esay*, with 6. wings, who are called in the 6. of *Esay* Seraphims, because they are inflamed with the loue of God: they appeare with wings, to signifie there swiftnesse and diligence in executing Gods commandements.

Questions

the fourth Chapter of the first book of Genesis

Questions on the fourth Chapter

Q. V. What is the subject of this Chapter?

A. Concerning the propagation of mankinde, especially of *Cain* and *Abel*, in whose persons were to bee seene the wicked and the Church of God. *Cain* signifieth possession: this is a fit name to the wicked, for they seeke nothing else but possessions and honours in this world, and therefore *Cain* built a City: so the wicked labour to bee secure, to haue rest and ease in this world: but *Abel* signifieth vanity and sorrow: so is the estate of the godly, their life here is but vanity, and they account all things but vanity, their life is sorrow, they weepe for their sins, and for the vanities of this world, and because they are persecuted by the posterity of *Cain*.

Q. When was *Cain* borne?

A. After *Adam* was cast out of Paradise, for there he remained but a short while, neither was it fit, that in Paradise, a place holy, and the tipe of heauen, any carnall copulation, which now was sinfull, should be committed.

Q. Why did *Eua* say, I haue obtained a sonne of

Q. Why is it said that Abel was a feeder of sheep?
A. Because he was glad, thinking he had
 home the promised Seed, that should smite
 down the Serpent's head, but he was deceiv-
 ed, for he was rejected, although he was the
 first born, and therefore a King & Priest, and
 Abel, whom shee counted vanity, was chosen,
 and his sacrifice accepted.

*Q. Why is it said that Abel was a feeder of
 sheep?*
A. To signify that Abel was the figure of
 Christ: for as hee was killed by his brother
 Cain, so was Christ of his brethren the Jewes:
 as Abels sacrifice was received, so was that
 perfect Sacrifice of Christ accepted of the Fa-
 ther, as a full Propitiation for our sins; and as
 Abel was a shepherd, so was Christ the true
 Shepherd, that laid downe his life for his sheep.

*Q. Why is it said that Abel's sacrifice was
 better than Cain's?*
A. In that it was of the best and sweetest,
 signifying that the best things must be given to
 God. Secondly, it proceeded of faith and
 love that Abel carried to God, *Hebrews.*
11.

*Q. How did Cain know, that God respected
 the sacrifice of Abel?*

A.

A. By some visible signe, as by fire from heauen consuming the sacrifice; for so he vſed to ſhew afterward, that he liked the ſacrifice by ſending fire; as *Leuit. 9. Iud. 6. 1. Chron. 21. 1. Kings 18.*

Q. Why did God ſay, that *Abels* ſhould be ſubſtitute to his brother?

A. Because *Caine* was the firſt borne, and therefore, by nature, had great priuiledges ouer his younger brethren; which words God ſpeakes, to reſtraine him from hurting *Abel*: for though God accepted *Abels* ſacrifice, yet he would not take away the honour of *Caine* Birth-right, and the priuiledges that followed the ſame.

Q. Why did *Caine* kill his brother *Abel*?

A. Firſt, for enny, because God accepted his ſacrifice, and therefore he thought, that *Abel* ſhould haue obtained his birth-right; ſecondly, by the inſtigation of Satan, who conſidering the holy life of *Abel*, thought, that of him ſhould come the promiſed Seede; ſo hee beganne already to perſecute Chriſt.

Q. wherein was *Caines* anſwer to God, *Am I my brothers keeper?*

A. In three things: firſt, in that it was a lie: ſecondly, in that it was impious: for hee lied not to man, but to God; thirdly, in that it was vnreuerent; *Am I my brothers keeper?*

Q.

fourth Chapter of Genesis.

27

Q. Why is sayd, that Abels blood did cry to God?

A. To expresse the wickednesse of this sinne. In Scripture foure kindes of sinne doe cry to God: first, murder, as in this place: secondly, that fearefull sinne of *Sodome*, *Gen. 18*; thirdly, the oppression of the poore, *Exodus 3*. fourthly, the keeping backe of the labourers hire, *James 5*.

Q. What is Caines punishment?

A. First, he was accursed: that is, deprived of Gods loue and fauor, and hated of all good men, and he was the first man that was cursed: as the Serpent his father was the first creature that was cursed, because both the Diuell and *Caine* were murderers; *Adam* was not cursed, but the earth for him: secondly, the earth also is cursed for *Caines* sin, and made vnfruitfull: thirdly, he is made a vagabond and fugitive: signifying that he should be so troubled with the sting of his guilty conscience that he should be in continuall feare.

Q. Was Caines sinne greater than he could beare?

A. No: for his sinne was not greater than Gods mercy, & his punishment was not greater than Gods iustice could inflict: and so by these words wee either accuse God of iniustice,

more; in saying his punishment is greater than he can beare; or else he despaireth, if he say his sinne is greater than he can beare: and so he sinneth now more fearefully than before: for before, he sinned against his neighbor; here he sinneth against God.

Q. Why was he afraid to be killed, seeing he was cast out from Gods face?

A. By Face, either he meanes his presence in the Church: and in this sence, to be cast out from Gods face, is to be excommunicated out of the Church; or by his face, wee may understand his fauour and protection, as often in Scripture: also in this sence, to be cast out from Gods face, is to lose his loue, care and fauour; as to haue his face, is to haue all blessings.

Q. Why was he afraid to be killed, seeing there were no more men now but Adam?

A. Although Moses doth not mention other men at this time, because his drift is to speake only of the propagation of the Church, yet we must know, that now when Abel was killed, mankind was multiplied; for hee was killed the 1290th some, or the 130th yeere of the world; as others doe thinke.

Q. What is meant by the seven-fold punishment, that they shall suffer who kill Cain?

A.

A. By this is either understood, that they shall be punished to the seventh generation, or else, by seven-fold is understood manifold, as often in Scripture. So then, hee that did kill *Cain*, should be most severely punished: not onely for murdering a man, but also for murdering such a man as was marked by God, that he should not be murdered.

Q. But why would not God have *Caine* killed?

A. First, to show that he abhors murder; secondly, hee would haue him to live long in heere and torment: thirdly, that by him, living so long in torment and misery, others might be warned so abhorre murder: fourthly, that hee might haue the longer time to repent him for his sinne.

Q. What marke was this that God set upon *Caine*?

A. Whether it was a marke on his body, or madnesse, and feare in his minde, it is vncertaine; yet it was some reall and visible signe, that men might be warned by, not to meddle with him.

Q. How is it understood, that *Caine* went out from Gods presence?

A. Heere his presence doth not signifie his knowledge and power, for none can flee from that, as *Psalmist* shall I flee from thy presence?

Psalmist

Psalm 139. and *Jonas* thought to haue fled from this presence, *Jonas 1.* But his presence doth signifie heere, the place of his worship, where he shewed his presence, and that is his Church; or else, he went out of Gods presence, that is, he was deprived of Gods loue and fauour.

Q. Why did Caine build a Citie?

A. For his better security; for hee was in continuall feare: secondly, because hee was worldly-minded, placing his happinesse in the cities and forts of this world, and not looking for that city whose builder and maker is God: thirdly, that he might the more securely tyrannize and prey vpon other mens goods and lands: for he is the first King and Conquerour in the world: and therefore Kings should not delight in conquering Kingdomes with bloud, lest they be counted the successors of *Caine* and *Nimrod*, that mighty Hunter, for, *Magnas imperis sunt magnæ atrocitæ.*

Q. When did Caine build this Citie?

A. Not when *Enoch* was borne, for then there was no great need to build; seeing there were but few persons in the world; but in his old age, for *Caine* liued a long time, and now man kinde was greatly multiplied.

Q. Why did he call this Citie Enoch, and

but by his owne name Caine?

A. Because his owne name was odious to the world, in respect of his murther, therefore he would not disgrace his citle, and those that dwelt therein: secondly, because he loved *His-
noch* exceedingly; therefore he would immortalize his name.

Q. How is it understood, that Iabel was the father of them that dwell in tents, and had cattell?

A. He was the Inuenter of shepheardry, & offeeding of cattel, now *Abel* being dead; for tents heere signifie such tents as shepheards doe vse, and not those that souldiers doe vse in warres.

Q. Who were the first Inueners of Musicke, and Smiths craft?

A. Not *Pythagoras*, *Linus*, *Orpheus*, or *Vulcan*, but *Iubal*, and *Tubal-Caine*, the posterity of *Caine*; so wee see, that in externall things, *Caine* and his posterity were blessed, as the wicked are generally in this life, but the inheritance of the Saints is in heauen.

Q. Was it lawfull for *Lamech* to haue two wives?

A. No: for it was against the first institution of Marriage: secondly, against the law of Nature, which doth shew, that one should be content with one: thirdly, this pluralitie of

wiues did arise of incontinency and lust, and not of desire to propagate to the increase of the Church, as many Saints haue done.

Q. What is meant by these words, I would say a man in my wound, &c?

A. Heere Lamuch perceiuing that hee was hated for his cruelty, braggeth to his wiues of his strength, that although he were wounded, yet hee were able to kill a man: thus hee did speake, to make his wiues and others feare him the more: the Hebrewes thinke, that Lamuch did kill Caine in the wildernes, thinking him to be a wilde beast: and perceiuing that it was Caine, he killed also the yong man that deceived him.

Q. What meaneth these words, If Caine shall be auenged seven-fold, then Lamuch, &c?

A. Either he speaketh this, to affraye others from killing him, although he was a murderer, & so making a derision of Gods iudgement hee had laid vpon Caine, as if hee would say; If he that killeth Caine, shall be punished seven-fold: then he that killeth me, shall be punished seuentie seven-fold; that is, a great deale more: or else, by these words he seemeth to repent for his murder: as if hee would say, Was Caine punished so hardly for his murder? then I am woorthy of a seuentie seven-fold

worde

worse punishment. I said shew was conuicted but

Q. Was Sheth the third son of Adam? or
historically were before him the three mentioned in
Genesis? *Abel* and *Cain* which is before *Sheth* of the

side of. It is credible, that in the space of an
hundred and thirty yeeres; (for in the hundred
and thirtieth yeere *Sheth* was borne) *Adam*

had many more children than those three, be-
cause that *Adam* and *Eve* were created perfect,
and apt for procreation. So also it was nec-

essary that the world should be multiplied,
according to GODS Decree, *increase and*
multiply. But these three *Abel*, *Cain*, and *Sheth*

namely, because of all the rest, they were
most eminent; *Abel*, the tipe of Christ and the
Church, which are *Abel*; that is, mourners in

this life: *Cain*, the tipe of the diuell and his
Church, and the father of the wicked; *Sheth*, the
origin and roote of the Church, the Father of

Christ: yea the origin of all mankind after
the flood: for *Abel* was killed, and *Cain* po-
sterity drowned. *Sheth* was the

Q. Why did *Eve* say, that God hath put an-
other seed in me, for stead of *Abel*, speaking of *Sheth*,
and not of any other of her sonnes? because of

1. Because *Sheth* was likest *Abel*, of all
Eve's children; both in religion toward God,
uprightness of life towards men; and in love

Church. G 2 and

and reuerence towards his Parents?

Q. What did Enoch signifie?

A. Sorrowfull or miserable: hee also was a tipe of the Church, which is pressed, although not oppressed with sorrow and misery in this life.

Q. Why doth Moses say, that in his days men began to call on the name of the Lord?

A. To signifie, that now men began to worship God, more publickly then they did before, to exhort the people to repentance, to preach openly: but wee must not thinke that God was not worshipped at all till now: for Adam did worship God, and taught his sonnes Abel and Cain to sacrifice, and Seth also was an holy man, and tipe of Christ and of the Church.

Questions on the fift Chapter.

Q. VVhy doth Moses rehearse the ten generations of Adam?

A. First, to shew the genealogie of Christ the promised seed. Secondly, because hee is to speake of Enochs translation, therefore hee would shew his generation. Thirdly, to shew that amongst these multitudes, God had his Church,

Church, although it was then small: for God hath neuer wanted some since the creation, who doe worship him, and call vpon his name.

Q. Why doth Moses say here, that God did both create and make man? and what is meant by Adam here?

A. He doth distinguish creation from making: for to be made, is to be formed of some pre-existent matter: but to be created, is to bee produced of nothing: then both these words he vsed, to signifie the diuers producing of the soule and body. The soule is created, because it is produced of nothing: the body is made, because of some thing: and by *Adam*, he meaneth both the man and the woman, giuing them one name, to signifie that they are both of one flesh.

Q. How is it understood, that Adam begat a sonne after his image?

A. First, by his image, we vnderstand his nature and substance. Secondly, his reason and power he had ouer all other creatures. Thirdly, the corruption of his nature: so that now *Adam* being sinfull and mortall, begetteth sinfull and mortall children: then *Seth* was begotten after the image of *Adam*, a man indued with reason, and dominion ouer the creatures,

Questions on the 17.

subiect to sin and death, as *Adam*.

*Q. Why is it not said, that Adam did beget
Caine and Abel after his image?*

A. Because a part of this image doth consist in bearing rule over the creatures, which dominion *Abel* had not, being taken away by vntimely death; and from *Caine* this power was taken away, because he was accursed, and the earth commanded not to yield her increase.

Q. What doth this name Sheth signify?

A. To be set, or appointed in stead of *Abel*, and as *Abel* was the tipe of mortality, so *Sheth* is the tipe of our resurrection; for *Adam* seemed to be dead, *Abel* being killed, and *Caine* accursed: but in the birth of *Sheth*, he seemed to reuiue again: and as he in *Sheth* was reuiued, so we all in Christ shall be made aliue: and in that *Adam* giueth the same name to his son, that *Eve* did, they both rellifie their faith, and hope they haue in the promised Seed.

*Q. Why are the yeeres of Adam and Sheth
called dayes?*

A. To signify, that although our life be neuer so long, it shall consume as dayes; for all yeeres are composed of dayes: therefore every day we should be mindfull of Mortality, and thinke, that every day is the last: and we must beseech God, that hee would teach vs to

number

number our dayes.

*Q. What is the cause, that Adam, and the rest
were named before the Flood, lived so long?*

A. First, because they lived soberly, and
were contented with simple diet, not pamper-
ring their bellies, as now with variety of di-
shes. Secondly, the constitution of their bo-
dies were better then ours, stronger, and not
subject to diseases. Thirdly, they had more
experience and skill in the nature of hearbes
and fruits, which they did eat, then wee have.
Fourthly, the earth then brought forth exceed-
lenter hearbes for the food of man, then is hath
done after the Flood. Fifthly, God would have
them live so long, that Man-kinde might the
more be multiplied. Sixthly, that man might
the more commodiously finde out Arts and
Sciences, which they could not doe without
long experience. Seventhly, the moderate
temperature of the aire was then greater. Eight-
ly, they did live so long, that *Adam* might teach
them the Creation of the World, his happines
in Paradise, and reickon from thence, &c. that
the knowledge of God and religion, might
the better bee established amongst them, and
propagated by them.

*Q. What kinde of yeeres were those that
Moses mentioneth here?*

A. Not the yeeres of the Moone, which we call moneths: for by this computation wee should confesse, that *Kenan* and *Enoch* did be- get sonnes and daughters before they were se- uen yeeres olde, and that *Abraham* being 17. yeeres of age, was a very olde man: but *Mo- ses* meaneth the yeeres of the Sun, which were equall with our yeeres, as wee haue prooued in the Preface, ypon the second book of our Iew- ish History.

Q. Why did *Moses* subioyne vnto euery one of their liues, this particke (and he died?)

A. First, to shew the ineuitable punishment and consequent of sinne ypon all Man-kinde. And from hence we may conclude, that euery one that dieth, is a sinner, euen children; for death is the wages of sinne. I except Christ, who died, not because he sinned, but because he came to destroy sinne, and death, and Satan, that hath the power of death. Secondly, to shew the vanity of this life, which is so short. Thirdly, to put vs in minde of our mortality, that we might prepare our selues for our end: all must die, euen those are gone that liued so long; and although that wee thinke they liued many yeeres, yet we may truely say, that they did not liue one whole day, for none of them li- ued 1000. yeeres, which to God is as one day.

Q.

Q. What is the cause of the great difference between the Hebrew copies, and the translation of the Septuagints, in the computation of the yeeres betweene Adam and the Flood?

A. We cannot say, that those seventy Interpreters, which *Ptolemy* did employ in translating the Hebrew Bible into the Greeke tongue, did erre in their computation, seeing they vse no figures, as the Greekes and Latines doe in this computation; but they vse the names of their numbers. But rather we thinke, that those that copied out the translation of the Septuagints, out of *Ptolemys Librarie*, did erre, in mistaking the Greeke figures; for one letter or figure may easily be mistaken for another: or else they were somewhat negligent, because they thought these numbers of yeeres not to bee necessary. But wee must adhere to the Hebrew veritie, or else, if we follow the Septuagints in their computation, wee must yeeld, that *Methusalem* did liue after the Flood 16. yeeres, which is directly against the truth of Gods Word, which affirmeth, that eight soules did onely escape the Flood, that is, *Noah* and his Family.

Q. Did *Enoch* die, or not?

A. He did not die: so witnesseth *Paul*, *Hebrews* 11. and *Moses* also in this place: for hee
sub.

subioynes to euery one of their lines that liued before and after *Enoch*, vntill the Flood (and he died;) but of *Enoch* hee speaketh no such thing.

Q. Why did God translate Enoch, that he should not see death?

A. First, that he might assure the faithfull, of their resurrection and life eternall: secondly, because the world did degenerate, & came, as it were, to the height of impietie: therefore he tooke him away, lest he had beene defiled with their wickednesse, and so be made partaker of their plagues: thirdly, because God would shew the world, how highly he esteemeth those that walke with him, that is, that obey, loue, and feare him.

Q. Whither was Enoch translated?

A. Not to the earthly Paradise; for that was destroyed with the Flood: but he was translated to that heavenly Paradise, whereof Christ speaketh to the good Thiefe on the Crosse, and whither *Elias* was caught: now, although he dyed not, yet his translation was in stead of death.

Q. What signifieth Noe?

A. Rest: which name, his father *Lamech* gaue him, because of the comfort hee should haue of him, thinking that he was the promised

sed

sed Seed that should tread downe the Serpents head : or rather, because that he perceived by the Spirit of prophacie, that he should be the type of Christ. For as *Noe* restored the world after the Floods so did Christ, after the flood of his Fathers wrath, restore the world to spirituall life : secondly, as *Noe* did build the Arke, so hath Christ built the Church : thirdly, as *Noe* offered sacrifice, whereby God smelled a savour of Rest, and said he would curse the ground no more : so in Christs Sacrifice which he offered on the crosse, is the Father well pleased; and he will not be angry with his Church for ever.

Q. How was Noe a comfort to Lameth, concerning the sorrow and works of his hands, and touching the earth which the Lord cursed?

A. By Sorrow, and the worker of our hands, may be vnderstood sinne, which is our owne worke; as holinesse is the work of God: by the earth, which was cursed, wee vnderstand the barrenesse of the ground, and the hard labor of the husbandmen for the ground was cursed twice; once for *Adams* sake, and once for *Caines*: but now *Lameth* comforteth himselfe, that *Noe* shalbe acceptable to God, who, for his sake, appoynted times and seasons for sowing and reaping, and gaue *Noe* the skill

to finde out wine that comforts the heart of man: and also, in his time, God did sweepe away the sins of this age, which did grieue *Lamech*, with an vniuersall floud.

Q. Which of Noes three sonnes were eldest?

A. Iapheth is the eldest, as it is plaine, *Gen. 10. 21.* *Cham* the youngest, *Gen. 9. 24.* but *Shem* is first named: First, because in dignity he is preferred before his brethren, *Gen. 9. 26.* so *Abraham* is named before his elder brother, *Gen. 11. 26.* *Jacob* before *Esau*, *Gen. 28. 5.* *Ephraim* before *Manasses*, *Gen. 48. 20.* Secondly, *Shem* is first named, because of him, *Abram* and his posterity, the *Israelites*, descended, of which *Moses* is purposed to speake most.

Q. Why did the Patriarches bore named, abstaine so long from begetting children, as Noe, till he was 500. yeeres old, &c?

A. As they liued longer then wee, so they were not ready so soone to beget children, as we are: for now, when a man is 30. he is in the prime of his yeeres: but then none was sayd to come to mans estate, till hee had bin a 100. yeeres and more. Secondly, *Moses* drift her is not to set downe the names of all the sons of these Fathers, but of such as *Abraham*, and the *Israelites* came; and therefore he omits those first borne of whom *Abraham* came not, and
speakes

Speakes of the youngelt; as *Maihen*, in describing Christs genealogie, speaketh of *Isaac*, not of *Ismael*; of *Jacob*, not of *Esaue*; of *Indas* and *David*, not of their elder brethren, because of them came not the Lord.

Questions on the first Chapter.

Q. **VV** Has is understood by men; that began to multiply?

A. By men, wee vnderstand the sonnes of *Caine*, who, because they tooke many wiues, did increase faster then *Sheeths* posterity; and as they multiplied, so did their sinnes multiply: for the multiplication of mankind is a blessing: but we see, the more blessings God bestoweth on vs, the worse we are.

Q. What is meant here by the sonnes of God?

A. Not Angels, neither good nor bad, neither with bodies, nor without bodies: for they being Spirits, are not moued with carnall lust; neither was it to drowne them, that God sent the flood, but to destroy man: therefore by the sonnes of God, is vnderstood men; for of them only doth God speake here; throughout all the Chapter.

Q. What sort of men were these; that are called the sonnes of God?

A.

A. Some thinke, they were very tall and mighty men: therefore they are called the sons of God, as the mountaines of God, the Cedars of God, that is, high and tall hills and Cedars: others thinke, they were the sonnes of Princes and Iudges, which are called gods in Scripture: others againe say, that they are those whereof *Paul* speaketh, *Rom. 8.* They that are led by the Spirit of God, they are the sonnes of God: that they were holy and iust men: but they are of soundest iudgement, that by their vnderstand the posterity of *Sheth*, who although they degenerated, yet *Moses* giueth them that honourable title, to shew their ingratitude, in forsaking their heavenly Father.

Q. Why is the posterity of *Sheth* called the sonnes of God?

A. Because God had separated them from the rest of the world, as a peculiar people to himselfe, they did serue him and reuerence him as their heavenly Father: secondly, because *Sheth* their father was an holy, and iust man, & by consequent, the sonne of God, both by adoption and imitation: therefore God doth honour his posteritie, in calling them the sonnes of God, for their father *Sheths* sake: so wee see what an honour it is to haue holy parents.

Q. Was it unlawfull for the sonnes of God to take to themselves wives of the daughters of men?

*A. Yes: for those daughters of men were Goyes posteritie, excommunicated from the Church: for they were the sons of old Adam, because they were not borne agayne by the immortall seed of the Word. Now it was unlawfull for Shubs posteritie to marry Goyes daughters, being of a contrary Religion; this kind of matrimony was forbidden afterwards, *Exodus 34.* and *Deuteronomy 7.* For this cause *Abraham* and *Isaac* would not have their sons marry with Canaanites: secondly, they tooke those wives, not for multiplication of mankinde, but to satisfy their immoderate lusts: therefore this copulation was unlawfull, for they should not have defiled their bodies, as knowing they are the Temples of the holy Ghost.*

Q. How doe we know that these were not Angels, which are called here the sonnes of God?

A. Because Angels are Spirits; not composed of any physicall matter, nor inclosed in to bodies, as the soules of men; therefore they cannot be moued with carnall lusts.

Q. Some doe think they haue bodies, and therefore are heere under stood to haue taken to themselves wives of the daughters of men; howe cometh it, that they haue no bodies?

A.

Q. If they be bodies, they should be either celestiall or elementall; celestiall they are not, for heavenly bodies haue but one kinde of motion, which is to turne round; but Angels ascend and descend, and haue all other kindes of moving. Elementary they are not; for what soeuer is composed of Elements, is corruptible; but the Angels are not. If they say that Angels haue in them but one element; then I would know which it is. Again, they should graunt, that the bodies of Angels are more noble than the bodies of men; because in sublimarie bodies, the more elements they are composed of, the nobler and perfecter they are; and if their bodies are baser, then their mindes are imperfecter: for there is a proportion betwene the forme and the matter.

Q. Cannot Angels beget children?

A. No: for they haue no seede fit for procreation, because they feed not: for seede is a part of our food. Again, if they could procreate children, they should be distinguished in male and female; for both these must concur in procreation.

Q. What is meant by these words, My Spirit shall not alwayes stinne with man?

A. By the word Spirit, is not vnderstood Gods prouidence, nor God himselfe taken essentially,

entially; nor his wrath and indignation; nor mans soule: but Spirit is taken for God himselfe personally, or for the holy Ghost, the third person in the Trinity; by which Spirit, Christ preached in *Noe*, to the disobedient spirits of the old world, *1. Pet. 3.* The meaning then is, My holy Spirit shall not contend alwayes (or a long time) with sinnefull man, by exhorting, convincing outwardly, and inwardly by the checkes of conscience, because he is but flesh; that is, fleshly-minded, walketh after the flesh, and not after the Spirit.

Q. What then is meant by flesh heere?

A. Not flesh properly so called: secondly, nor as it is taken for the nature of man, as *John 1. 14.* Christ the Word, is said to be made flesh; but heere it is taken for the corruption of mans nature. Here then God cal'eth man, whom he had made to his owne Image, flesh, to make him ashamed that he hath so miserably falne from his first integrity: for Adam was made a living soule.

Q. Why saith God, that the daies of man should be an hundred and twenty yeeres, seeing that after the Flood, many did live till they were above?

A. It is true, that *Sem* lived five hundred yeeres after the Flood, some foure hundred, some two hundred, and many till *Moses* time,

lived an hundred and thirty yeeres: So that these words must not be understood, as though God, after the Flood, did prolong mans life, onely to an hundred and twenty yeeres: but these one hundred and twenty yeeres, are meant of that time that God gave to the first world to repent in; so long *Noe* preached, and builded the Arke.

Q. It seemes there was an hundred yeeres from the uttering of this speech, till the Flood: for *Sem*, after the Flood immediately, was an hundred yeeres old; and hee was borne when this speech was uttered.

A. From the uttering of this speech, untill the Flood, there was an hundred and twenty yeeres; but this was spoken when *Noe* was foure hundred and fourescore yeeres old; that is, twenty yeeres before he was five hundred; and before *Sem* was borne: yet *Moses* speaketh of *Sem*s generation, before the uttering of these words, because speaking of the generation of the Fathers, from *Adam*, untill the Flood, he would not leane out the generation of *Sem*; although he was borne twenty yeeres after the uttering of these words of God.

Q. What were these Giants that are here mentioned?

A. They were men of great stature of body,

six Chapter of Genesis.

dy, and therefore strong and powerfull, as also
so cruell, wicked, ambitious; in Greeke they
are called *Gigantes*; that is, engendred of the
earth; not as though they were the sonnes of
the earth; as the Poets thought; but because
of a great deale of earthly substance they carri-
ed about in their bodies; as also, in respect of
their minds, being earthly-minded; in Hebrue
they are called *Nephilim*, from falling; because
as Apostates they fell from God: and being
cruell, they fell on men, and caused many, by
feare, to fall before them.

*Q. Then is it true, that there haue bene such
mighty men of great stature, which men doe call
Giants?*

*A. Yes: both sacred and prophane histo-
ries doe testifie so much. Augustine saith, lib.
19. de Cinitate Dei, That he sawe a tooth of
a man, as great as an hundred of ours. Plinie
recordeth in his seventh book, That in Creta,
out of a hill, was digged the body of a man of
sixe and forty cubites. The Spies that were sent
to Canaan, reported that they seemed Grasse-
hoppers, in comparison of the Giants of that
Land, Num. 13. The yron bed of Og, king of
Basban, was nine cubites long, and foure cu-
bits broad, Deuteronomy 3. Goliath of the Phi-
listins, was a mightie great Giant: and many*

more examples might heere be alledged.

Q. But were these Giants begotten of diuels and women, as some haue thought?

A. Seeing these Giants were of the same substance and nature that other men are, differing onely in the quantity of their bodies from others, which is no essentiall, but accidentall difference, they were men, and begotten of men and women: secondly, if diuels had begotten them of women, they had beene neither men nor diuels, but a third kinde different from both; for when two of diuers kinds couple together, they bring forth a third kind different from both: as the Horse and the Ass beget a Mule, which is neither horse nor Ass: now, diuels and women being much more different in nature, could not bring forth Giants, seeing these were men: thirdly, diuels being spirits, cannot procreate, as is already proued.

Q. What was the sinne of the first world?

A. Moses in the fift verse of this Chapter describes their wickednesse, that it was great: secondly, it was vniuersall, and not amongst a few: thirdly, it was voluntary, of purpose; their whole study was bent to wickednes: fourthly, it was not for a while, but all the dayes of their life. So then, it was not without cause that God sent a floud of water, to cleanse the earth from

from that flood of sinne, with which it was o-
uerflowed.

*Q. How is it understood, that God was sor-
rowfull, and repented?*

A. God properly repenteth not, *1. Sam. 15.*
for it is contrary to his prescience: neither is he
mooued with sorrow, because he is vnchange-
able, *1. Sam. 1. 17.* But these, and such like speech-
es, are attributed to him, after the manner of
men: for man, when he repentes, changeth his
deed: so God is sayd to repent, when he chan-
ges that which he did before; and as man, when
he destroyeth that which hee loueth, is gree-
ued: so God is sayd to bee mooued with sor-
row, because he cometh to destroy man, whom
he so highly loued, and aduanced ouer all the
creatures.

*Q. Why did God say he would destroy the beasts
and the fowles?*

A. Not because they sinned: but because
they being created for mans vse, man their
Lord and master being punished, they must al-
so suffer with him: for by this, God will shew
how hee abhorreth sinne, in punishing dumbe
beasts for mans sin: so the beast that lyeth with
man, must bee killed, though it haue no wit,
Leu. 20. 2. When man was drowned, there was
no vse for the beasts. Thirdly, to augment mans

punishment, and make it the more fearefull, when not only he, but all his goods and possessions are seized vpon by Gods wrath.

Q. What meane these words, Noah found grace in the eyes of the Lord?

A. That is, God was fauorable and mercifull vnto him. So this phrase is vsed of *Lot*, *Gen. 19.* of *Moses*, *Exo. 33.* of *David*, *Acts 7.* of *Mary*, *Luke 1.* Here we see, Gods children shall not want their commendations; howsoeuer the world despiseth them. *Noe* is here hated of the world; but hee found grace in Gods eyes. Secondly, we see, that God will not destroy all mankind, but will saue a few for propagation of his Church. Thirdly, there was no time so corrupt, in which God had not some to worship him.

Q. Wherein did Noe find grace in Gods eyes?

A. In that hee was preserved from the flood, when the world was destroyed. Secondly, in that mankind was preserved and restored by him. Thirdly, in that his dominion ouer the creatures was restored, as it was to *Adam*. Fourthly, in that he receiued a larger Paten then *Adam* had, to eate flesh. Fifthly, in that God did smell a savor of rest in his Sacrifice. Sixthly, in that God maketh a covenant with him, confirmed by the Raine-bow, that hee will

neue

neuer destroy the world againe with water. Seuenthly, in that he was a tipe of Christ and his Church; and many other prerogatives had *Noe*, which were as many pledges of Gods fauour to him. In Hebrew, *Noe* signifieth grace, the order of the letters being changed.

Q. What is meant here by the generations of Noe?

A. His off-spring and things that befell him, of which he doth not speake immediatly, but of his vertues, that he was a iust & perfect man, &c. And at these words the Hebrewes do begin a new section which reacheth to the 12. Chapter: so that they deuide the whole Law into 54. Sections or Lectures, which they read in 52. Sabbaths, and *Genesis* is devided into 12. Chapters, or Lectures.

Q. How is Noe called a iust and perfect man?

A. Not absolutely so, but in respect of that froward generation. Secondly, because he in-
deuored to be so, and made a conscience of his wayes: for God accepts the will, for the deed; and a part, for all. Thirdly, because of his faith; for wee are justified by faith; and the iust liueth by faith. Nowe *Noe* was made heyre of righteousness, which is by faith, as it is in the *Hebrewes* 11. And this doth the more commend *Noes* righteousness, that is

such a froward age; he was iust and perfect.

Q. How is it vnderstood, that the earth was corrupt before God?

A. By the earth, wee vnderstand men, both because they are the inhabitants of the earth, as also because they were earthly-minded. And here, to their disgrace, they are called earth, as before, flesh, who should haue bin spiritually and heauently-minded (before God) that is, openly in his sight: or *Elobim* may signifie Princes and Iudges, here: so that in the open sight of their Iudges, they wrought wickednes. Hence then we see, that it was not the Starres, or any naturall causes, that raised the flood: but only God, being prouoked by sin.

Q. Why is it said now, that God looked on the earth?

A. Not, as though he did not looke before: (for all things are naked before his eyes:) but now hee is said to looke on the earth, because hee commeth to punish the earth. And this sheweth vs, that God did not rashly, and vndiuidedly punish the earth, but he looked vpon it first, that is, he did seriously consider, there was great cause to punish Man-kinde.

Q. What is meant here by all Flesh?

A. Man-kinde, *Synecdochicè*, and not the beasts also, as the Iewes thought; for they cannot

not properly be said to corrupt their way, because they want reason. Lawes are not made for them, they are not capable of life eternall, they are not subiect to sinne, and not lyable to punishment.

Q. What is meant by way?

A. Their religion and faith; as *Acts 18.* Secondly, their manners and course of life; as malice is called the way of *Cain*, *Jude*, verse 11. couetousnesse the way of *Balaam*, *2. Pet. 2. 15.*

Q. How is it understood, that God destroyed the earth?

A. The earth was destroyed for the sinne of man: as in other particular iudgements, mens goods perished with them, *Numb. 16. 32.* *Ios. 7. 15.* yet the earth was not destroyed, in respect of her substance, but of her ornaments and fertility, which was much diminished by the salt water.

Q. Why would not God save Noe by some other meanes, but by the Arke?

A. Because, by this meanes God would haue the world to see, that his iudgements were comming, when they beheld the Arke preparing; and if they would not repent, they might, at least, be made inexcusable, who both seeing the Arke in making, and hearing Noe preaching,

preaching, did not repent. Secondly, because by this meanes, he would exercise *Noe's* faith the more, which was very great; that although the rest of the world did scorne him, and followed their owne courses: yet hee beleeued that God would performe his promise. Thirdly, although God at all times may worke miracles, yet most times hee worketh by naturall causes: therefore in the Desart he fed his people with Manna, when he might haue fed them with nothing; so hee might haue giuen them *Canaan* without their own helpe; yet he would haue them fight for it: and heere hee might haue preserued *Noe* more miraculously; but this way he thought fittest.

Q. Was this Arke like our ships?

A. No: but this was like a chest or cofin, made not to sayle, but to swimme; and this forme was most commodious and capable of so many kindes of creatures: and this Arke was admirable, both in respect of the long time it was in building, in respect of the greatness thereof, of the end, it was made to preserue all kinde of creatures, of the wonderfull preservation thereof in that dangerous Flood; as also, of many things whereof it was the tipe. Concerning this Arke, the Poets haue stolne much out of this place.

Q. What kinde of tree was the Arke made of?

A. The word *Gopher* doth signifie the Cedar, Firre, and Pine trees; so it is vncertaine which of those it was made of, neither is it much materiall: but this word is not found in any other place of Scripture.

Q. How large was the Arke?

A. The length was 300. cubits, the bredth 50. and the height was 30. cubits: now a cubit is the measure from the elbow, to the fingers end, containing a foote and a halfe: but if the men of that time were bigger then now, (as it is like) then the cubit was also bigger. Then wee must not thinke with *Origen*, that those were Geometricall cubits, wherof euery one containes 6. common cubits: for *Moses* doth not speake here of any other cubits, then hee doth elle-where: and of no other kinde of cubit doe we reade in Scripture, then of those common cubits aboue-named, as *Exodus* 27. *Dent.* 3. *1. King.* 17. &c. So then, the Arke, by this reckoning, was fixe times as long as it was broad, and ten times so long as it was high. But how so many creatures could be contained in so litle roome, was not impossible for him, that miraculously sent the Flood, and deliuered *Noe* from the same: yet if wee duely consider

consider the bignesse of the Arke, we shal finde there was roome sufficient for them all.

Q. How could Noe and his three sons build so great an Arke?

A. Although they were the chiefe builders, yet we must think, there were many more vnder them hired, who laboured in building for their wages, although they beleeued not, and so they perished with the rest.

Q. Was there a window in the Arke?

A. Yes: but the Hebrew word is *Zohar*, which signifies light: therefore the Hebrewes thought that this was no window, but some precious stone that was hanged in the Arke, to giue light to the creatures therein: yet we must not deny, but that there was a window; for *Noe*, in the eight chapter, is sayd to open the window, and let out the Rauen and Doue: others say, that this *Zohar* was a Lamp or candle, appointed to burne so long as *Noe* was in the Arke, because the Sunne did not shine all that time: but this is fabulous.

Q. What is this (And in a cubit thou shalt finish it aboue?)

A. That is, Thou shalt bow the rooffe of the Arke but a cubit, so that it may bee almost flat; but yet so, that the water may easily slide off.

Q.

Q. How many roomes or stories were there in the Arke?

A. Three roomes: the highest for Man and the Fowles; the next, for al kindes of meate and prouision for the creatures; the lowest and third roome for the Beasts. These three are onely mentioned here: therefore *Origen* was deceiued, that thought there were five roomes. As in this Arke there were three roomes, so in *Moses* Tabernacle, and *Salomons* Temple, were also three. The Church also (figured by the Arke) hath three states: before the Law; vnder the Law; and vnder Christ.

Q. Why would God establish his Conenane with Noe, before the Arke was built?

A. To confirme *Noes* faith the more: for he had need of such a promise, that went about such a hard and dangerous worke, as the building of the Arke was. And here wee see, that God neuer imployeth his seruants in any hard worke, but hee giueth them comfort, strength, and courage to performe it. And so it is our part, to rely on Gods promises with *Noe*, and not to encline either to the right or left hand.

Q. What conenane was this that God made with Noe?

A. That he would preserve him and his Family

mily in the Floud: and this is a type of the covenant which God hath made with vs in Christ. Now this covenant belongeth to *Noe* and his Family: so all Gods covenants to the faithfull, and their children also. As for *Noe's* sake, his family was saued: so for the company of one holy man, many shal escape in the day of Gods wrath. For *Pauls* sake, all that were in the ship were saued. Here, this is called Gods covenant, because he bindes himselfe to saue vs: so elsewhere it is called our covenant, *Zach. 9. 11.* because on our part, we are bound to beleene and obey him.

Q. What sortes of creatures was Moses commanded to receiue within the Arke?

A. All those that could not liue in the water; as men, beasts and fowles: fishes then and *aquas*, that is, those creatures that can liue both on the land and in the water, were not receiued: secondly, the perfect creatures, that is, such as are procreated by commixture of male & female (for the male & female are here mentioned.) Then mice & such like as are ingedred of corruptiō, were not receiued. And here *Moses* is commanded to receiue two of euery sort, which in the next chapter is better explained; for of the vncleane, two are receiued, of the cleane, seuen; three males and females

for

for generation; and one male for the Sacrifice. Heere we see, that God for Noes sake, saueth all those sorts of creatures, extending his mercies, euen to the beasts, for his seruants sake.

Q. How did Noe gather together all these creatures? did he hunt for them?

A. No: but they came of their owne accord, the Lord leading them thither; and here they are brought to Noe, as before to Adam: yet, although God brought them to the Arke, notwithstanding, Noe must bring them within, and place them in the Arke: Noe is the type of Christs Ministers, who doe not leade Christs sheepe to the Church, because being moued by Gods Spirit, they come of their owne accords; yet the Minister gathereth them together, and doth vnite them by the Word and Sacraments.

Q. If all kindes of meate were layd vp in the Arke for the creatures; then whether, or not, was there also flesh for those creatures, that liued only on flesh?

A. First, before the Floud, neither man nor beast did eate flesh; but this power of eating flesh was given after the Floud: secondly, we doe not reade of any beasts that were brought into the Arke, for meate, but onely for generation and sacrifice: thirdly, if there had been
beasts

beasts in the Arke, for eating, and so many as might serue for a whole yeere, surely there could not be roome enough for them; besides, their flesh would haue putrified, and that had beene filthy and lothsome to man: therefore they did not eate flesh at that time, but either grasse, fruits, or seedes: for these they fed vpon when flesh was wanting. Besides, God, that caused them to come to the Arke, of their own accord, and to remayne so long obedient to *Noe*, could also sustaine them so long without flesh, onely vpon hearbs: for those were better, at that time, than now: and the temperature of those beasts was sounder.

Q. Why was God so carefull to provide food for those dumbe creatures?

A. To let vs know and admire his infinite goodnesse, in not onely creating them for mans vse, but also, in preserving them to the same end: secondly, that by this carefulnesse of his, we may be induced to loue him the more: thirdly, to depend on him in our extremities: for if he had a care of them, when they could not care for themselves: much more will hee be carefull of vs in our necessities: fourthly, he would not saue them in the Arke, as he did the Israelites in the red Sea: and as *Jonas* in the Whales belly, miraculously: but he

he would haue heere both man and beast, to vse the meanes of the Arke, and of the foode he gaue them, for the preservation of their life: to teach vs, that we should not despise the ordinary meanes that God hath appoynted for the conseruation of our life: firstly, to teach all Christians that haue children, wife, or family, to prouide for them things that may sustaine their naturall life: seeing God had such care to maintaine the life of these creatures, which are not so deare to God as men are.

Q. What is the commendation that Noe hath heere in the end?

A. That he did according to all that God commaunded him; therefore he became heire of the Righteousnes that is by faith, *Hebr. 11.* Then heere was his glory, not in that he knew Gods commaundements, but in that he did them: secondly, he did not a part, but according to all that was commaunded him: thirdly, his faith and obedience was wonderfull: if wee should consider the circumstances thereof; as the bignesse of the Arke, the long and tedious space of an hundreth yeeres, cutting and bringing together so many trees, the taunts and scornes hee did indure of men, the feare he was in, for preaching they should all be drowned, the care and

solicited he had; to gather together so much provision for man, beasts and fowles: yea to bring into the Arke so many sorts of wilde beasts; and lastly, to inclose himselfe therein for a yeere, as in a Sepulchre: all these being considered, shall make vs acknowledge, that his Faith and Obedience was worthy of eternall commendations.

Q. What is the Nye and the Arke a figure of?

A. Of Christ and of the Church: for Nye was the tipe of Christ, in that Nye is rest: so Christ is our rest, & in him we haue rest for our soules; our consciences haue rest from the guilt and punishment of sinne, from the condemning and commanding power thereof; and after this life, we shall rest from our labours, even in the bosom of Abraham. Secondly, as Nye preserved some from the flood; so hath Christ from the floods of Gods wrath. Thirdly, as Nye in the Arke of wood did save them, so Christ upon the Crosse of wood, hath saved vs. Fourthly, as out of the Arke there is no safety, so out of the Church there is no saluation. Fifthly, as the Arke was made of diuers sorts of trees, so is the Church of diuers sorts of men. Sixthly, as the Ark was a long time in building, so hath the Church a long time in making. Seventhly, as in

old flood God drowned sinners, so in baptism
 (whereof the flood was a type) God drowns
 our sinnes. Eightly, as the planks of the Arke
 were ioyned together with Pitch; so should
 the members of the Church be ioyned toge-
 ther with love. Ninthly, as Noe not only
 built the Arke; but entred therein, so Christ
 not only built the Church, but dwells therein.
 Tenthly, as in the Arke were all sorts of crea-
 tures, so in the Church are all sorts of Christi-
 ans. Eleventhly, as in the Arke were more beasts
 then men, so in the Church are more bad then
 good. Twelfthly, as in the Arke was all kind of
 corporall food for the creatures, so in the
 Church is all kind of spirituall food for Christi-
 ans. 13. As in the Arke was a window to giue
 light to the eyes, so in the Church is the Word
 to giue light to the minds. 14. As there was
 a doore for the creatures to enter into
 the Arke, so Christ is the doore, by whom wee
 enter into the Church. 15. As in the Arke were
 diuers roomes or stories, so in the Church are
 diuers degrees & orders. 16. As the Arke was
 great and large for all sorts of beasts; so is the
 Church for all sorts of men. 17. As there was
 but one Arke, one doore, one window; so there
 is but one Church, one Christ, one Scripture.
 18. As the Raven went out and came not a-

gaine, but the Dove could finde no rest, till she
 returned to the Arke; so the wicked care not
 for the Church: but the godly, who represent
 the nature and qualities of the Dove, can have
 no rest for their soules but in the Church; y^e the
 Arke was tossed vp and downe in the wa-
 ter with the wind, yet was vphold by God
 so the Church is tossed vp and downe in
 the sea of this world, with the winds of
 Satan, of sinne, of wicked men and of the
 flesh: yet the Lord vpholds her. 20. As
 the Arke at last rested on the mountain
 of Ararat; so shall the Church on Mon-
 tian, in the Kingdome of glory, when the
 waters shall cease, and the winds shall
 cease; then those that seemed to be
 dead in the Arke, shall come
 out of the granes; and with
 ioy shall inioy that happy
 Immortality.

FFNJS.